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# MISSIONS

The Essence of Evangelism

And this is life eternal, that  
they might know Thee, the  
only true God, and Jesus  
Christ, whom thou hast sent.

Words of Jesus,

John 17-3

# Denominational Directory

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## QUESTION BOX

(Answers found in this issue)

1. Where is Moulin Cola, and what is established there?
2. What country had a per capita wealth of \$182 in 1901?
3. "With citizens trained in His service—" Complete the sentence.
4. What foreign mission field is unique in being in home mission territory?
5. What was the missionary requested to ask the government to do?
6. Who is one of the oldest members of the Kiating church?
7. What significant anniversary was observed on November 28, 1925?
8. What does "Chota Hazri" mean?
9. Who is Iona Oliver?
10. What percentage of our people are said to be unacquainted with denominational affairs?
11. In what field has a great revival continued undiminished since 1921?
12. What were the young Christians at Rio Piedras looking for?
13. What did the chieftain's niece do when the missionary left the village?
14. Up to June of this year 816 candidates had been baptized—where?
15. On what mission compound did a Chinese Christian store his coffin?
16. What non-Christian field led in "spiritual victory" the past year?
17. How were some of the converts employed?
18. "There is no question more important than—."

### PRIZES FOR 1926

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1927, to receive credit.

This Contest is open only to subscribers.

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VOL. 17

NO. 9

# MISSIONS

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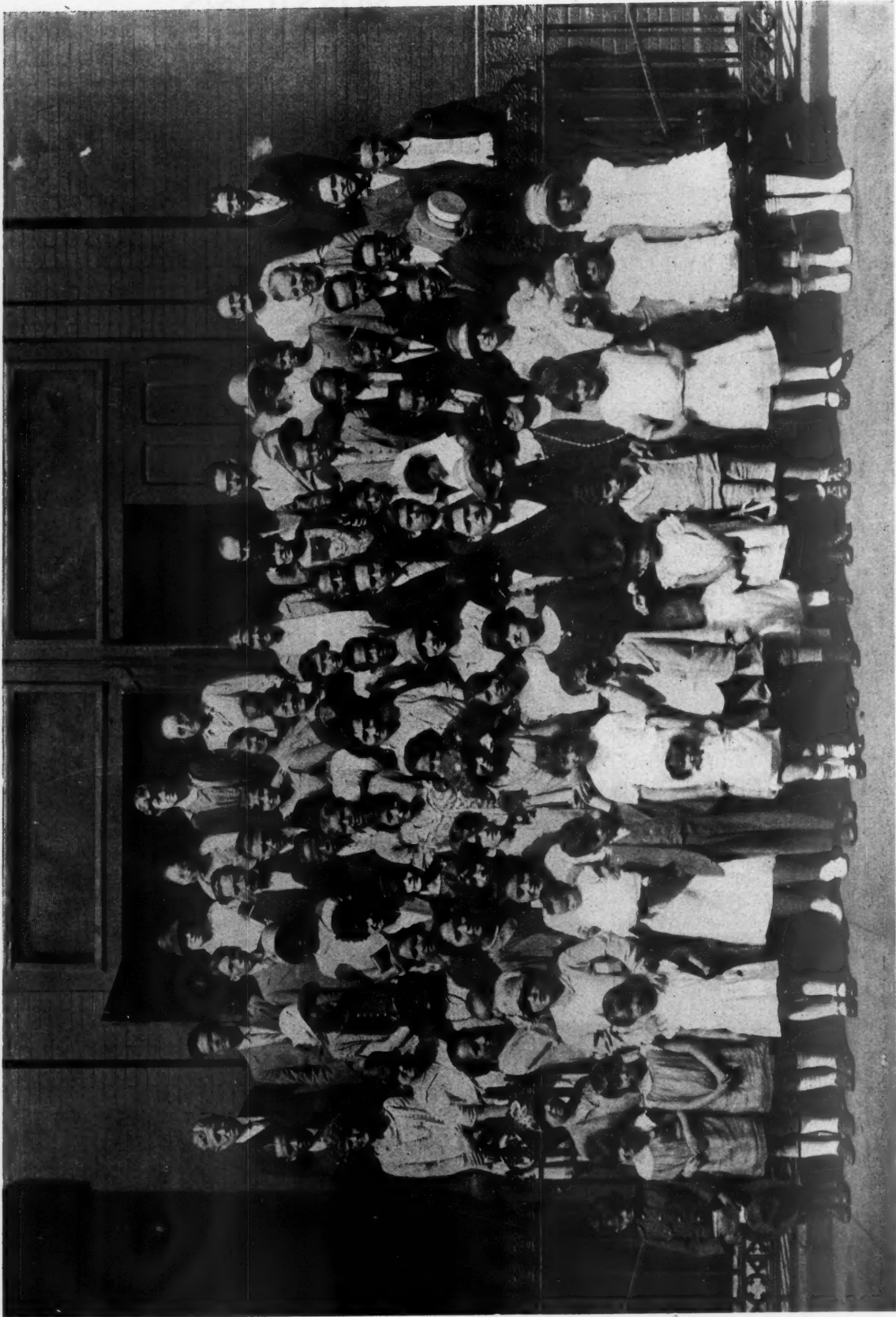
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THE FIRST SPANISH BAPTIST CHURCH OF NEW YORK CITY. SEE PAGE 557



# MISSIONS

VOLUME 17

OCTOBER, 1926

NUMBER 9

## What You Will Find in the October Issue



MISSIONS for October can not be called a special number, but it gives particular attention to the evangelistic period beginning October first and continuing six months if the churches follow the program suggested by the Washington Convention. For the Committee on Evangelism appointed by the Convention Dr. Frank A. Smith the chairman makes report of what has been done and what is proposed. He gives some figures that will surprise the reader. The Editor drops into an old vein of story telling, and pictures through the young pastor of a rural community church what might be the experience of hundreds of pastors in our denomination in various parts of the country if the proposal for evangelism and a passion for the winning of men to Christ should take hold of them as proposal and passion did of Stephen Haydon, with remarkable consequences to Compton Corners. The story indicates lines along which pastors might work, at any rate, and for revival we all hope and pray.

The number opens with a description by Mr. Barkman of his personal mission among the military men on the Pacific Coast. It is a peculiarly interesting service and one to which Mr. Barkman is especially adapted. His portrait shows the frank face that cheers thousands of homesick boys. Mrs. Holdridge tells how France adopts the Daily Vacation School, one good thing she has had from America and indeed one of the best. Mr. Detweiler writes of Porto Rico as a Triumph of Home Missions, and he knows the beautiful island well. From Mr. Goddard's sketch of a Vacation Trip in China one would never guess that civil war and brigandage make chaos of peace and order in that land. Nor would one learn it from the village people in the interior, who

often take only scant interest in what the military chiefs are doing and only rebel when taxes eat up all they have.

Mr. Manley enables us to live through Nellore Nights and Days. The Devotional Page takes us to the Mount of Transfiguration and shows the majestic, simple figure of Jesus, with His promise of spiritual companionship. The Editor's View presents different aspects of the evangelistic program. Mr. Lipphard has a capital travelog covering his visits to some of the summer assemblies, which he describes realistically. The special picture pages are sure to attract attention. The Board of Missionary Cooperation makes some of its plans known, while it has still others to unfold at a later date.

Those who think that the pages devoted to specific forms of work, such as the Helping Hand, Tidings, World Wide Guild, Missionary Education, Royal Ambassadors, Children's World Crusade, Around the Conference Table, Open Forum of Methods, World Field items, on to the Puzzles and Picture and advertising, are devoid of interest make a serious mistake. Some of the best illustrations and liveliest material is found in these sections, and they bring the life of the missions close to the reader, besides giving the information necessary to an intelligent understanding of the denominational plans and progress. No part of MISSIONS is more carefully edited, and it presents a drama of activity in the Master's cause.

November issue will have some news of vital concern to the denomination. It will also contain some pages that will set forth Stewardship in its recent developments. Evangelism and Stewardship, by the way, are twin companions in a genuine Christian life, and cannot safely be separated.



READY FOR INSPECTION BEFORE STARTING ON A TRAINING CRUISE

## Challenging Military Men with the Message of the Master

BY REV. FLOY T. BARKMAN

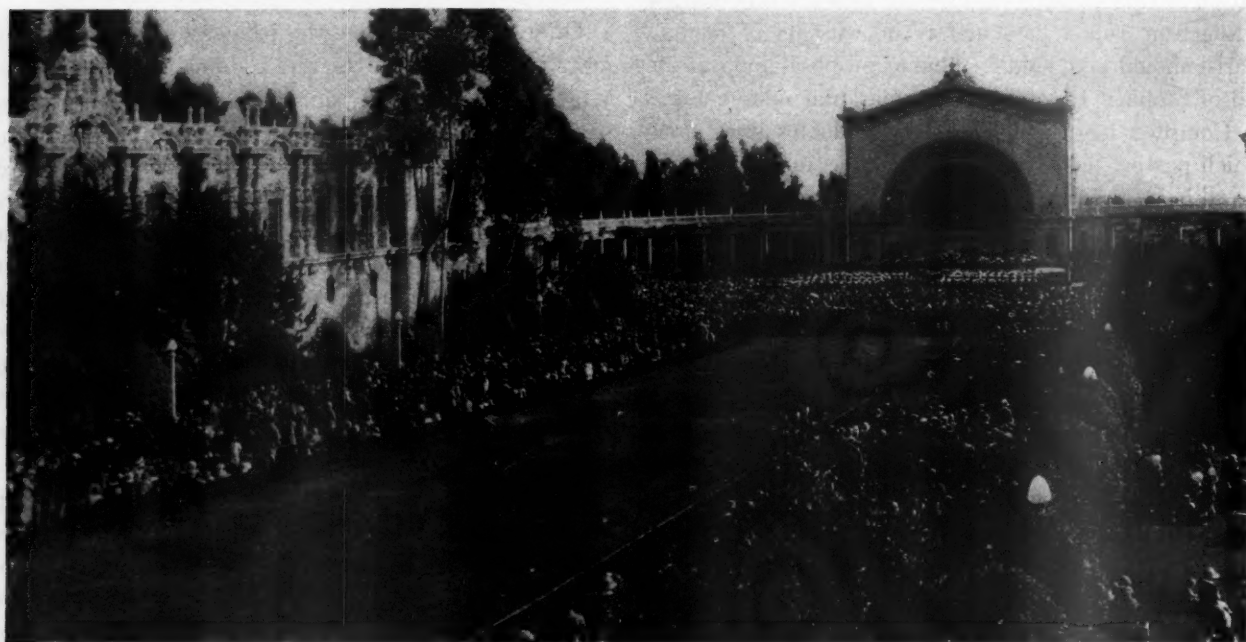
*(Baptist Representative Among U. S. Service Men)*



ON the Pacific Coast for more than seven years there has been a unique home missionary work conducted among military men. When we hear of the work among the Indians, Italians, Mexicans, Chinese, Japanese, and Hindus, carried on by our faithful home missionaries, our hearts are made glad and we say "Carry on!" But when reference is made to the work which is being done by our Baptist denomination among Uncle Sam's men, our hearts should thrill within us and we should thank God for the

opportunity to minister to these thousands of fine American men. They challenge us with their manhood and their need, and we challenge them with the Open Book and the Message of the Master. Only strong men can follow in His steps, men strong in purpose and determination. To such men we present His command, "Follow me!"

This work on the Pacific Coast is supported jointly by the American Baptist Home Mission Society and the Southern California Baptist State Convention, and centers largely at San Diego and San Pedro, California. The



NAVY DAY AT BALBOA PARK, SAN DIEGO, CAL.



following activities are located at San Diego, where there are between fifteen and eighteen thousand service men, the monthly pay-roll exceeding \$2,500,000.

Home port for 170 U. S. Ships.

U. S. Naval Training Station (formerly at San Francisco).

U. S. Naval Hospital (1,000 beds).

U. S. Destroyer Base.

U. S. Naval Air Station (Pacific Base for all Naval Aviation).

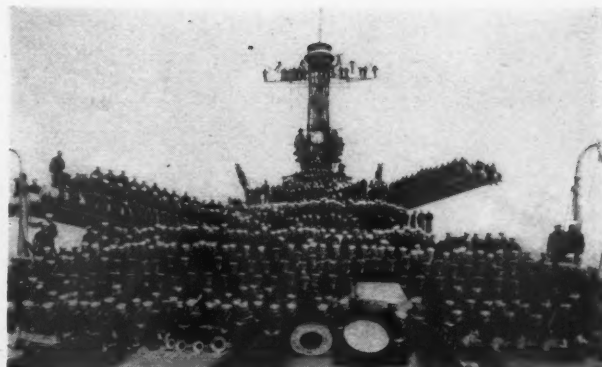
Eleventh Naval District Headquarters.

Fort Rosecrans.

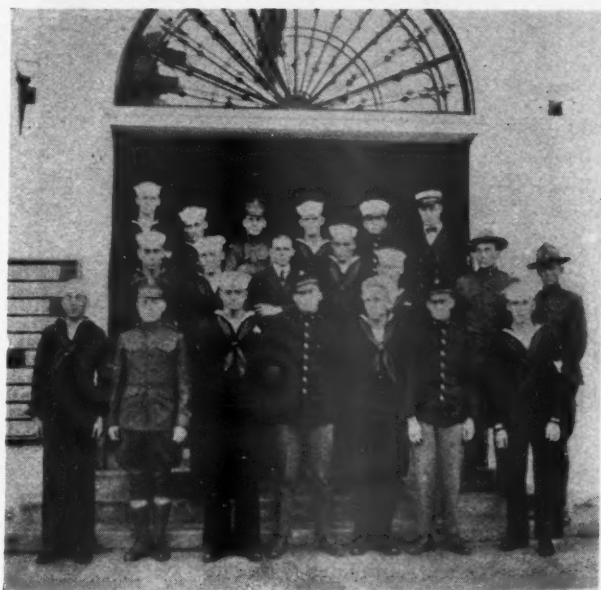
Rockwell Field (Army Aviation Base).

Camp Hern (U. S. Cavalry Camp).

U. S. Marine Base (considered the finest in the world).



SAILORS AND MARINES ON A BATTLESHIP



BAPTIST TRAINING CLASS FOR U. S. SERVICE MEN

We, as Baptists, face an unparalleled responsibility which cannot be ignored, for these men of the U. S. service must be claimed for the Church of God. Our chaplains should have our prayers and our close cooperation, for they are splendid men and have been assigned to a difficult task.

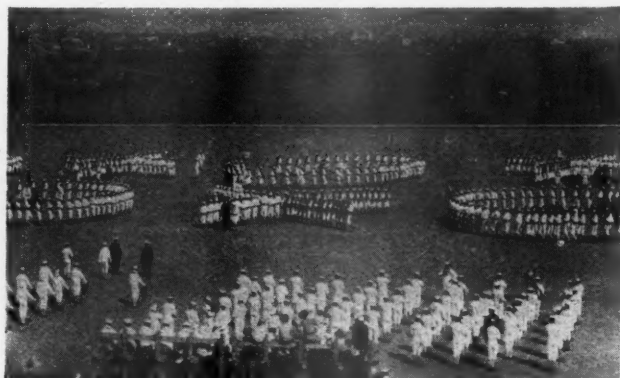
Space will not permit us to relate the many remarkable experiences which have come as a result of our personal contact with service men in the hospitals, ships, camps and jails, and through correspondence. It has

been the purpose of your Baptist representative to enlist the professing Christian service men in personal work among their fellows. It has also been our goal to lead service men everywhere to a personal surrender to Jesus Christ, followed by membership in some church. During the ninety days ending with April, out of the service men attending religious services 120 claimed conversion.

Not long ago I received a letter from a fine Christian mother, stating that her son had just joined the U. S. Navy. She went on to say that he was a splendid, clean-cut lad, but that she would never be content until her boy had become a Christian, and requested us to 'look him up. The name of this lad had come to our office shortly after his enlistment, but we did not know of his praying mother. We immediately looked him up, had a heart to heart talk with him, and before we parted he had accepted his mother's Christ, and the following Sunday he united with the church.

It is also our purpose to tie these men up to Christian society when they are on liberty ashore. The men of the U. S. service are from our American homes and are no better and no worse than the average lad of the same age. When one of them makes a slip and goes wrong he receives all kinds of publicity, whereas when a civilian lad commits a like sin, ordinarily but very little is said about it publicly. Some of the finest men we have ever been privileged to know have been found among the officers and men of the U. S. Army and Navy.

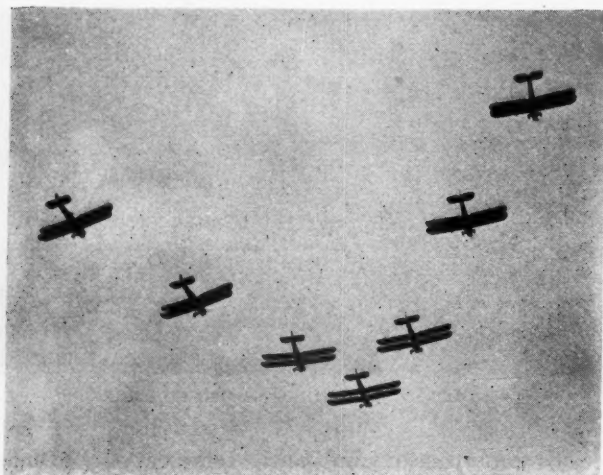
Your representative is enabled from time to time to help answer the prayers of mothers and sweethearts back home, through his personal contact with these men away from home. This is indeed a tremendous responsibility.



DRILL AT THE SAN DIEGO NAVAL TRAINING SCHOOL



SAN DIEGO DESTROYER BASE

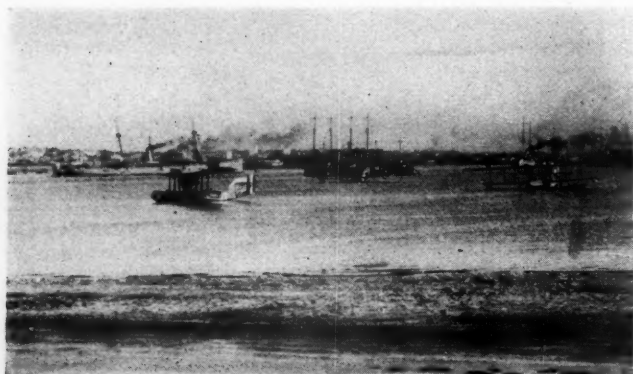


AIRPLANES IN BATTLE FORMATION

Sometime ago a sweetheart wrote about her lover, who had just joined the Marines and been sent to San Diego for his first training. This up-standing American lad was in danger of becoming bitter toward religion and society in general. It was our responsibility to find a way into his heart, and after a friendship lasting several weeks he was finally won to a definite public confession of Christ. This, we feel, was largely due to the prayers of his sweetheart many hundreds of miles away. This young man is now an officer in the U. S. Marine Corps, and a fine Christian gentleman.

We feel that perhaps the most important work in this great home missionary enterprise is the personal contact with these service men, although much good is being done through the religious services which we conduct on ships and in the camps. To illustrate: While conducting a service for these men a few days ago a sailor stood up at the close of the meeting and said, "I came here to this service to ask Mr. Barkman to have my name dropped from the church roll, for the reason that I had been such a poor Christian. Since attending this meeting and hearing the songs and prayers and the message, I have another confession to make. I am going out from this meeting to work among my shipmates for the Man who died for me, and by His help I will never forsake Him again." That man meant real business for the Master.

So we could go on with hundreds of illustrations of how God has blessed this work. At the hospital located at Fort Rosecrans, while looking across San Diego harbor,



THE HARBOR AT SAN DIEGO

"The Harbor of the Sun," a soldier wrote the following lines, and with them we bring this article to a close:



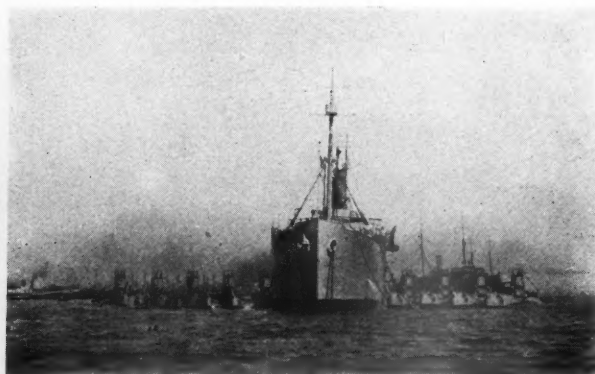
THE AUTHOR IN HIS NAVAL RESERVE UNIFORM

At set of sun I looked across the Bay,  
A thousand window-panes (and cheap were they)  
With borrowed brilliance flashed the parting ray,  
Impudent mockery!

Amid that blaze of glory all unearned,  
The harbor light seemed feeble as it turned,  
But faithfully and steadily it burned  
Atop its rockery.

Then night came on. The window-panes were dead.  
The harbor light burned on, still flashing red.  
All through the night the mariners it led,  
Faithfully, royally,

What care I for the glory of the cheap?  
The Master set my light upon this deep;  
Supplied by Him, this steady watch I'll keep,  
Lovingly, loyally.



FLOTILLA OF SUBMARINES WITH MOTHER SHIP





THE VACATION BIBLE SCHOOL AT AVION, FRANCE, SUPPORTED BY THE LENS BAPTIST CHURCH

## France Adopts the Daily Vacation Bible School

BY MABEL OLMSTED HOLDRIDGE



FOR many summers, all over America, I have followed the sign—DAILY VACATION BIBLE SCHOOL MEETS HERE. I have entered the churches which displayed the welcoming legend and talked with and watched hundreds of boys and girls becoming embryo citizens—Christian citizens—under the guidance of these schools. But I had never seen a school in a foreign country. So it was with the thrill which the new and unusual gives that I crossed the Atlantic with the purpose in mind of seeing Europe this time not with the traveller's eye but with the hope of learning what she was doing for the religious education of her children. Especially was I interested in France where I had been in touch with two schools.

On a summer morning in Paris I found my way to Place Italie and La Bienvenue—a center of La Mission Populaire. Here at last I was to see what France had done with this development of American religious life and social service for children. Along the walls and on buildings were familiar signs—*L'école de Vacances*—which led to the center where M. Henri Merle D'Aubigne was waiting to welcome visitors with French courtesy and to give us luncheon in the café. All during lunch the black-robed children were coming in. It seemed strange to see boys of twelve and fourteen in black aprons. These were nearly all street children not fortunate enough to have an aunt or a grandmother in the country to whom they could go in warm weather. Few of these children are in the mission in the winter but are pupils of the Daily Vacation Bible School.

American conditions seem duplicated. A little mother comes with a baby in her arms. A small girl brings her two cousins to enter for the first time. The beautiful black eyes of a tiny boy fill with tears as he explains he

has been absent because his father has died. But he swallows hard and rushes to play on the terrace with the others. Then the lines march in and the school opens in the real D. V. B. S. way with hymns, Scripture reading and songs. With real feeling they sing:

"Christ est ma Vie  
Il est mon Roi."

That song in a foreign tongue goes straight to our hearts. The earnest faces, the sweet voices of the children, mutely ask for our aid. We are told that these children never would have been here to sing that hymn except for the gifts of certain American women. Is it not worth while to help 150 children of a strange land sing so feelingly "Christ is my life?"

The children appear to love the Bible Story of the Prodigal Son illustrated by pictures and happily emphasized by larger ones beautifully painted on the walls. After this usual opening, the handwork is begun. One little girl's fingers fly like the shuttle of a fairy loom with her desire to complete a piece of work, dainty and typically French as a gift to the visitors.

The youngest children have their classes in a small building in the yard. During intermission for these very little ones the teacher brings out a tin box. Now sleepy eyes brighten and, like those of small birds, every little mouth flies open to receive—one small candy jelly bean. Just before this I had said to myself, "Except for the language, I should believe myself in a Daily Vacation Bible School in America," but seeing the eagerness, almost pathetic, with which these children receive the one small candy I remembered the generous treats of ice cream and cake which fall to the lot of American children at least once each summer in American schools. The jelly bean tells of the contrast between childish pleasures in America and in other lands.

Going from Paris the quest led to the center of France in the heart of the country to which Caesar came and which later was made famous as the home of France's General Vauban. On a summer Sunday evening at Avallon with the din of a French street fair making curious echoes, in a little park under the old, old trees which have seen much history, Mlle. Jeanne Long, that cultured young French woman known to American Baptists, told of her work and hopes and prayers for the children of her country. It is nine miles to Moulin Cola where we went by automobile to see the Fresh Air Home which Miss Long has established in an old farm house rented for this purpose.

Here during the summer she has cared for some 60 children who have come from widely different sections of France. They sleep in dormitories the ceilings of which are so low that the shortest arm can reach them. The walls have been whitewashed and all has been made gay with chintz and clean to receive them. Some of these children are from Strassburg, many from the mining districts of northern France, while others are typical Paris street children. In the eyes of those children who come from the war zone, whose parents lived through the great terror of that time, there seems to show all the tragedy of those days. One boy's great, gloomy eyes are like a haunting dream of terror.

Each morning they gather in a Daily Vacation Bible School. Miss Long plays the accompaniment on an old melodeon the keys of which stick so that she has continually to pull them up as she plays. Visions of all the unused pianos in American storehouses come to our minds and we wish for an Aladdin's Lamp or a Magic Carpet to transport just one to this far off French town. How splendid it would be to dedicate one of them, or a small organ, to this work. A handsome boy recites a French poem and one of the Psalms. A large number of chapters and memory verses are given by these children, more than we have heard in any school in America.

There is great excitement as we are told to prepare to see dramatization. The farm house stands on a sloping hillside and from behind an old, old wall the children



DAILY VACATION BIBLE SCHOOL, NORMANDY

come dressed in costumes and act the stories of the Prodigal Son and the Wise and Foolish Virgins. One boy impersonating the elder son is specially convincing in his appeal to the father and in pleading his own claim. Handwork is as fascinating to the children here as everywhere and is dainty, beautiful, and useful as well. Some wonderful raffia work baskets are specially noticeable because of unusual French touches in the finishing.

In charge of boys is the Rev. Henri Vincent of Paris. Miss Long is also assisted by her father and mother, both of whom make us feel so welcome. Her father is one of the best known Baptist pastors of Southern France.

We eat with the children and enjoy their simple lunch of bread, lettuce, beans and curds. Then M. Long acts as interpreter, while the greetings of the children of American Daily Vacation Bible Schools are given to these children of France. We drive away to visit the "Monastery of the Moving Stone," followed by hand wavings and "bon jours" of the children who are about to start for their daily swim. The swimming pool is a pond whose waters gleam in a nearby field.

Having seen these two good schools, I wondered if anything as satisfactory could be found elsewhere. In this spirit and at the suggestion of Dr. W. O. Lewis, I started for Lens to see the work which had been founded and fostered by the Rev. Robert Farrelly and carried on by him at Avion for four years. This is a typical school to which the street children come each year and where they spend not only one-half a day as in this country but go through the school program both morning and afternoon.

It is an impressive moment when Mr. Farrelly tells the Bible Story and reaches the end. A chorus of groans from the children shows their interest in this part of the program and their regret at its close. Then the little ones go to another room and handwork is begun by the older ones. The embroidery done by the girls makes us exclaim in delight at what these little fingers can accomplish. Out of pieces of unbleached muslin embroidered cut work emerges which might be envied by far older needle workers than these. The boys make quite marvelous boxes and other scroll saw pieces. No part of the program is neglected here.

Mr. Farrelly is Pastor of the Baptist Church at Lens. This church is more American in its architecture than



PASTOR ROBERT FARRELLY



any other in France. Here with a splendid equipment he started a second school last summer in which 176 were enrolled. Only four of them were Protestants and only a half-hearted attempt was made by church authorities to keep the others away. Forty-eight of the tiniest little ones were taught by Mrs. Farrelly. This devoted young French woman takes time from her dimpled baby and her home and brings her little daughter with her to help these "His little ones." These tots do motion songs in the most fascinating manner and their tiny hands cherish the bits of cardboard and bright wool with which they are working. Among them race characteristics are very marked. There sits a German type next to a typical child of France. Here in the mining district are many Poles. France has her race problems too. The greatly depleted man power after the war made it necessary to import Poles to work in the mines. For their children the Daily Vacation Bible School is a blessing.

Too much cannot be said in appreciation of the work of the teachers, who for very small sums, or voluntarily, assist in the schools. The young women are charming. A leader says, "Our young men lie dead on the battle fields. These girls have no hope of the normal future of young womanhood, that of wifehood and motherhood, but to the children of France they will give their lives." It is an impressive thing to feel their consecration and their devotion to the work. A training school for young people was held at Moulin Cola last spring in Miss Long's farm house. Such training conferences are becoming more common throughout the country and they will eventually prove a fruitful source of supply for teachers.

France has approximately a population of 40,000,000 of people, of whom 1,000,000 are nominally Catholic and 1,000,000 Protestant. What of the other 38,000,000? What will be the future of the children of these 38,000,-

000? The Bishops of the Episcopal Church in America recently issued this statement which applies as well to France as to America: "There are millions of men and women who acknowledge no connection with religion and as a result a large proportion of the country's children are growing up without religious training or religious teaching of any sort." The foremost leaders of the religious life of France want Vacation Bible schools.

Two indelible impressions remain. The first—the real efficiency and beauty of the schools already started; the second—perhaps a symbol only of the contrast between this land and that. Passing through battle-scarred country and rather desolate French villages, I suddenly came upon 1,800 gleaming white crosses lettered with American names, with the softly waving Stars and Stripes standing guard over these, our dead. And it gripped me to see the American flag there—so alien and yet so at home in a foreign land. Those well-kept graves, those white crosses and that green grass spoke of the country from which those boys had come, spoke of their training in this Christian land. But yet farther on I came to a mighty forest of crosses in one great burial field. Here not 1,800 but 18,000 French soldiers lay in their last sleep. These crosses did not gleam so whitely—the grass was not green and the place seemed without hope. So standing there I thought "Cannot America be the means of giving to the children of France the foundations of that religion which has made her truly great?" If this is done, may it not be that never again need fields of crosses arise? For when in the future Frenchmen and Americans meet around the Council tables of the world, they will come actuated by the Spirit of Him who commanded that little children be taught the way to Him. With citizens trained in His Spirit, Peace would come to the world.



RECREATION HOUR, DAILY VACATION BIBLE SCHOOL, LA BIENVENUE, PARIS



A DISTANT VIEW OF BARRANQUITAS. THIS IS ONLY ONE OF THE MANY PICTURESQUE VILLAGES IN PORTO RICO

## Porto Rico as a Triumph of Home Missions

BY REV. CHARLES S. DETWEILER



PORTO RICO is unique in that it is a foreign mission field in home mission territory. It is foreign in language and civilization, though rapidly becoming Americanized through church, public school, and governmental agencies. The American people can be proud of what they have done as a nation for Porto Rico through the establishment of such institutions as the public school and the free church in the free state, and through the development of the people in self-government. Public education has been fostered to such an extent as to place Porto Rico in the lead of every island in the West Indies. There are today 300,000 children in the grades, 8,000 in the high schools, and 1,500 in the University of Porto Rico, with the same educational standards as prevail in the States, and with the added advantage of its being a bilingual system. An efficient department of public health has conquered yellow-fever and small-pox; while tuberculosis, hook-worm and leprosy are coming under control. From an obscure colony of Spain the island has grown into the dignity of a territory of American citizens on the way to full statehood.

But the American people have no reason to be proud of the diseased social and economic conditions which they have allowed to develop in Porto Rico. The island is over-populated, having a density of 370 inhabitants to the square mile. This would not attract attention if it were an industrial population; but due to the absence of fuel on the island there are no industries except cigar-making for the men and needle work for the women. The Porto Rican women deserve the highest praise for their patient industry in the face of the chronic unemployment of the men. Last year three million dollars worth of Porto Rican drawn work was sold in New York. The bulk of the 1,300,000 population is employed in agriculture, with few small land-owners. Long before the people had been educated to know the value of keeping their

small farms, great American tobacco and sugar corporations had obtained either the ownership or control of most of the arable land of the island, with the result that two-thirds of the Porto Ricans are today homeless and seasonal workers, laboring at a wage that is not sufficient to maintain a decent family life. Our government reports call attention to the fact that the six countries of Central America taken together, with sixty-fold more land and four-fold greater population have less exports and imports than Porto Rico. Sugar production has increased seven-fold, coffee three-fold, tobacco four-fold, and fruits from zero to four million dollars worth yearly. The exports of Porto Rico are twelve times greater than in 1901. The government report a few years ago showed trade balance of exports over imports of \$6,594,231, which in proportion to its population was larger than that of the United States. But where does the money won from the soil of Porto Rico finally lodge? Let another set of statistics answer. The per capita wealth of the island for the same year was \$182 as compared with a per capita wealth of \$1,123 in continental United States. The answer is that the wealth produced by the tobacco and cane fields of Porto Rico leaves the island to enrich absentee landlords and stockholders. The most depressing poverty prevails among the masses.

The establishment of self-supporting evangelical churches under these conditions is no small achievement. Nominally at least, all the people were Roman Catholics, at the start, but the disestablishment of the state church with the displacement of Spanish sovereignty revealed how little hold that Church had upon the majority of the people. In the early days of the American military occupation the people thronged about the missionaries from the States, and new converts were rapidly organized into churches. Some of these converts were employed as pastors and helpers before they were sufficiently tested and prepared. Naturally such men could not appeal to any except the poorer and more ignorant classes,



and could make no progress in developing the churches toward self-support. But a full quarter of a century has passed since those early days. Inefficient men have been gradually weeded out; a seminary for ministers has been developed, and with the coming forward of a new generation educated in the public schools the whole character of the churches has been changed. The latest report of the Evangelical Union, comprising all but three small Protestant bodies, gives a total of 200 churches with a communicant membership of 13,000; 383 Sunday schools with an enrollment of 26,000; and church property valued at nearly \$2,000,000. Best of all there are now a few self-supporting churches, and a large number approaching self-support, that pay more than half of the pastor's salary. No longer do we find in evangelical churches illiterates and tatterdemalions. While our people are for the most part poor, they are thrifty wage earners and intelligent above the average of their neighbors. An unusually large proportion of the Porto Rican public school teachers are evangelicals, many of them serving also as Sunday school teachers. Some of our members have come to occupy positions of influence in the business life of the island; and in public life there are two outstanding witnesses to the evangelical faith, Chief Justice Emilio del Toro of the Supreme Court, and Juan B. Huyke, Commissioner of Education.

Porto Rico has been notable among mission fields for the successful demonstration of interdenominational cooperation. The smallness of the island—only 100 miles long by 36 miles wide, and the net-work of excellent highways have made it possible for the workers to meet frequently in conference. Some might also say that the climate has a tendency to melt us together. Others with more reason would credit the wise strategy of mission board executives in New York who at the start agreed to avoid over-lapping. With the exception of a few large centers, where there is room for all, there is but one Protestant church in a town. In some towns it is a Methodist church, in others a Presbyterian, in others a Baptist or

some other. Seven denominations are members of the Evangelical Union, which meets once a year for fellowship and for the study of common problems. The three major forms of cooperation are the Summer Assembly, the *Porto Rico Evangelico*, a weekly church paper, and the Evangelical Seminary. The paper is the oldest of our cooperative enterprises, and has the largest paid-up subscription of any paper, secular or religious, on the island. It has happened that the one chosen to be editor is a Porto Rican Baptist. In the Evangelical Seminary the faculty is principally made up of missionaries from the States. The president happens to be a Presbyterian. Each denomination has the privilege of giving to its own group of students instruction on its distinctive doctrines and policy. The Seminary, located at Rio Piedras, opposite the University of Porto Rico, maintains the same scholastic standards as standard seminaries in the States.

The reports of the different missions for the past few years indicate a healthy, normal growth in Sunday school attendance, in membership and in offerings for self-support. In addition to this, three of the denominations—Presbyterian, Methodist and United Brethren—are helping to support Porto Rican missionaries in the neighboring island of Santo Domingo. During the past year the United Brethren Church in Ponce became self-supporting, a great advance step and a stimulus to others. The Presbyterian and Baptist Missions reported the best year in their history, and although reports of other missions have not been received it is known that the religious awakening has been general. Everywhere church buildings are being outgrown and children are crowding in the Sunday schools as never before. The Baptist Sunday schools in particular reported a gain in the last year of 2,400 in their average attendance. If the evangelical churches of Porto Rico can be helped to secure larger buildings, there is every prospect that Porto Rico within the next twenty-five years will become as evangelical in its social and religious life as any State in the Union.

## A Vacation Trip in China

BY F. W. GODDARD, M.D., OF SHAOSHING



**W**HAT do you say to a "Vacation Number" of our station letter? I hear no objections, so here goes. Anyhow, I am sure that if any of you could once take a vacation here you would wish it might not be the last. We don't usually take a vacation save during the heat of summer, but this year since our daughter Margaret is to go to America for college in the summer we thought it would be worth while for the family to make the trip to one or two of our out-stations to see what the country of China looks like, so for four days during the Easter recess we had one of the most delightful trips one could ask for. Many years ago when temporarily in charge of our evangelistic work I made frequent trips through this country, and once shortly after we were married Mrs. Goddard and I went together, but I have not been there since. So it was an event for all of us.

With a camp cot and a roll of bedding for each of us

and a lunch basket big enough for all we started off one night in a houseboat and early the next morning were at the little river which comes down from the hill country where we were going. Here we engaged another boat and settled ourselves for a few hours of unalloyed delight. One cot set up amidships offered an alluring invitation to one lazily inclined, while the other rolls of bedding made luxurious lounges for those who felt they could view the scenery better that way. A bamboo cover gave grateful protection from the sun yet left the whole front wide open and a wide gap in the middle of the boat. I have traveled many miles in the observation cars that America has produced, and through the courtesy of friends in comfortable cars through some of America's most famous scenery, but for pure enjoyment of nature I commend you to this simple houseboat trip up the river. No need to fasten your hair down with clothespins, nor disfigure your face with goggles—no soot or flying cinders, no noise, no sudden jolts or jars, but mo-

tion so steady that it does not obtrude itself upon your consciousness, such quiet that you may converse or read aloud with ease, and best of all, time in which to see and drink in the beauty of sky and water and hill and plain, the fresh green foliage of the trees, the great clumps of wild azaleas near and far, long rafts of lumber and boats loaded with freshly cut branches slowly making their way under two or three sail to the busy city below. How many miles did we make that day? Well, we have something better to gloat over out here than miles covered or gallons of gasoline consumed.

Our boat was propelled by three men, one guiding it with a long oar at the stern, the others towing, their line being fastened to the top of a tall mast in order to avoid the trees and other encumbrances along the shore. It was a pleasure to watch them bending cheerfully to their task, following the sandy shore of the stream, climbing over the steep side of an encroaching hill, or wading out in water well over their knees when the channel swept around some intervening island. The only incident of special note that occurred on this part of the trip was when the steersman suddenly dropped into the river, pushed off, I suppose, by his oar. We heard a splash and looked back thinking perhaps he had jumped off to aid in easing the boat over a shallow, but no, he had gone in all over. It wasn't really summer yet, and we were sitting with overcoat or sweater on, but he climbed back into the boat as if nothing had happened, said never a word, and presently appeared in another pair of trousers which from its light weight and tattered condition seemed to us to be more artistic than useful. How can one help loving a people with traits like that? And so, all too soon, the place of our destination came into sight about four o'clock in the afternoon, and we were soon most cordially received and comfortably housed by our friends in the schoolhouse, not far from the chapel; the pastor a graduate of our college in Shanghai, his wife one of the first nurses to graduate from this hospital, and the schoolteacher a granddaughter of our hospital evangelist, Mrs. Song. After supper we attended a prayer meeting in the small but well built chapel which the church has recently erected, and I was particularly pleased to note the relatively large number who were present, and the heartiness with which they took their part in the meeting, particularly the singing. No sitting back and "let George do it" there! And they have such a meeting three times every week! Just back of the town there rises a hill which we climbed for the sake of the view, and which the pastor says they call "prayer meeting hill" be-

cause not infrequently some of the church members climb it early in the morning, even before daylight, for prayer.

The town as viewed from the top of prayer meeting hill is indeed fair for situation and yet would not impress one as being of any special importance. But they tell me that it does well over a million dollars worth of business every year in tea alone. Unfortunately for us the tea season was not then on, so we could only visit the factories where workmen were already busy getting ready and try to imagine the rest—rows upon rows of great iron basins beneath which fires are kept burning where the leaves are curled, being constantly turned the while by the unprotected human hand! And then again other rows of iron pots where the curled leaves are carefully dried until they turn uniformly gray—or as the Chinese graphically express it, "as white as snow." These are the two main processes.

But another industry, that of candle making, we did see from start to finish and found it extremely interesting. One of the pretty trees which are found on the hills and along the watercourses is called the tallow tree. Its leaves turn red in the fall and are the main source of color in our autumn scenery. But before the leaves fall it produces a large crop of white berries a little smaller than cherries and making the tree look as if a snow storm had hit it. The outer layer of this berry contains the "white oil" or tallow from which the candles are made. These berries are first steamed and then pounded in a stone mortar with a heavy stone hammer, by which process the tallow layer is separated from the hard central pit, after which it is roasted with constant stirring over a hot fire and then by a very ingenious method it is wrapped with rice straw into discs about ten inches in diameter and an inch thick. These discs are then set on edge in a long rack and when this is full the oil is expressed by driving home a series of wedges. For this purpose a heavy log tipped with iron is suspended from the roof in a horizontal position and manipulated by three men, two of them carrying it far forward over the press and swinging it back as hard as they can, at which point the third man catches hold and guides it as it returns to deliver a tremendous blow on the head of the wedge. It was fine to watch these lithe and muscular men, working in perfect harmony with one another and the rhythmic swing of the ram, and it needed but little imagination to clothe these men in Roman armor and picture the terror of Caesar's enemies when faced with this terrible engine of destruction.



HOUSE BOAT TRAVEL ALONG THE CANALS AND RIVERS IN CHINA



But aside from the interest in this process by which man wins a victory over nature by his own unaided strength, we were extremely interested to observe the care with which all by-products were utilized, not a thing being wasted. The pit of the berry is crushed in a circular stone trough by a great stone wheel which is carried around and around in the trough by a patient ox. The crushed pits are also made into discs like the tallow and pressed in the same way, the oil recovered by this process being clear and used in house paints. And what is done with the discs after the oil has been expressed? The one is used for fertilizer, and the other for fuel and its ash in turn for fertilizer!

Leaving the oil presses we were ushered into a little shop where candles were being made as I suppose our forefathers used to make them—several wicks attached to a horizontal stick were dipped into a caldron of melted tallow, drained for a moment on the edge and hung in a rack to dry. The smallest candles require but two or three dippings, but there are also great tall candles two or three feet long used at weddings or funerals or in worship which must be dipped many times. The last bath is in a colored medium, red or green, and for the fancy candles further decorations are added afterwards by hand. Buy one of these candles if you get a chance sometime—they only cost a cent or two—and when you look at it try to recall and visualize all that has gone into its making.

One other industry which we saw on our way home I may perhaps best allude to briefly at this point, namely, paper making. Rice straw, or for the better qualities bamboo, is allowed to rot by lying for weeks or months in water to which sometimes lye is added, and then thoroughly broken up by pounding in a mortar. This pulp mixed with plenty of water is placed in a stone vat, and into this the paper maker dips a sieve which consists of an adjustable frame holding the sieve proper which is made of a large number of fine sticks of bamboo about the thickness of toothpicks tied together so that the whole thing can be rolled up like a scroll. When this sieve is lifted from the pulp bath of course the water drains away leaving a thin film of the pulp on the sieve. The frame is now removed, the sieve laid face down on a flat surface, and removed from the pulp or newly made sheet of paper by a rolling motion. In another instant another sheet is laid on top of this and when the pile is sufficiently high it is put under a lever and squeezed as dry as possible, after which the sheets are laid up singly against the walls of a heated chamber till they are thoroughly dry. It is extremely interesting, and extremely simple, but why don't those films of wet pulp just laid together and subjected to heavy pressure stick together and become one inseparable mass? I can't say why, I only know they don't.

On the afternoon of the day we visited the oil press we took a long to be remembered walk to a monastery about three miles back in the hills. On the way we passed a wayside shrine where two or three years ago a relative of one of the Christians took to going, praying for healing of some malady he had, using no medicine but bringing back some of the incense that had been burned there and placing it upon the part. The Christian tried to dissuade him but in vain, so he finally carried off the idol which was of wood, and split him up for fuel! Of course it was an unwise thing to do, and created quite a stir, but apparently it shook somewhat the faith of some in

that particular idol. For a good part of the way we followed the winding bed of a shallow creek, but along the top of a dike nine or ten feet high which had been built to protect a large area of farm lands from the annual inundation which has ruined the farms not so protected. It was hard to imagine the river now so quiet and low converted into the raging flood which this dike showed it sometimes to be, but the next day we were to have still further evidence for we passed for many miles through fields which had been flooded and covered with sand and which had been partially redeemed though at great cost by scraping off the sand and heaping it in great mounds. One of the penalties, I suppose, of centuries of deforestation.

But let us return to our dike and the charming monastery to which it led—hidden in a narrow valley part way up the slope of the hill—protected by trees and bamboos, surrounded by wild flowers, and facing the high hills beyond, surely the founders of these retreats had a soul for the beauties of Nature, and who shall say that they were not near to Nature's God? We were told of the delights of the little village on the mountain side a few miles away—comfortable houses with running water brought through bamboo pipes from the stream still higher up, plenty to eat, and wood so abundant that beautiful logs would be burned into charcoal—a place where the open life so prolonged one's days that it was no uncommon thing to meet a man with long flowing beard cheerfully carrying his load who would say in response to a question, "Oh, I'm young yet, I am only a little over seventy." We made an inward resolve that next spring we would go and camp there for a week—or would it be forever?

Our third day we started after an early breakfast on foot or in sedans for another out-station which we reached shortly after noon. Here a brief rest and then the deacon of the church took us for a walk to his home two or three miles away up over a low range of hills and then down into the little village hidden in the most fascinating valley, right under the shadow of a beetling mountain and bearing the poetic name "Under the big hill." We were tired and hot when we got there but a cup of tea and a hot cloth for our faces and hands, and some delicious food which was soon set before us quite set us up again. He is the only Christian in the village, and we were glad of the opportunity to meet his wife and two stalwart sons and their wives, one but recently a bride. This gentleman urged us to make his home our headquarters and stay several days if we would, but after chatting a while and leaving a Christian message with the friends who crowded in to see us we started home. Knowing that the ladies were tired his two sons insisted on carrying one sedan and relatives another and absolutely refused any pay, and the host himself walked all the way back with us, professing to have some business in town! Such is Chinese courtesy, and it warmed our hearts. And the next day there was another wonderful trip up over two passes and along beautiful valleys, then ten miles in a houseboat along the canal with a short stop in which we filled our arms with wild azaleas and so towards tea time we got home again to find our own garden in a burst of bloom. It was a wonderful experience, and I am sure we all came back ready to live better and stronger lives, and with a heartfelt prayer in which I hope you all will join that the God who made all this beauty in Nature may have His way in these human hearts as well.



## Northern Baptists and the Rising Tide of Evangelism

BY FRANK A. SMITH, D.D.

*Chairman of the Convention's Special Committee on Evangelism*



FOR two years Northern Baptists have given evangelism the chief place in their thoughts and prayers. The primary task of the church has always been to win men to Christ, and during the year which has passed the tide of soul-winning fervor has risen higher in our churches and in the hearts of the pastors than in many years. A renewed emphasis points to still larger results and deeper interest in the year to come. It would be a marvelous achievement if this year could become the period of greatest evangelism in the history of Baptists throughout all the ages. This is readily possible if it "seems good to the Holy Ghost and to us."

During the past year all of the missionary agencies operating on the home field were united in an effort that met with marked success. The returns are incomplete on August 1st. The number of baptisms reported by the states within the territory of the Northern Baptist Convention is conservatively estimated at 78,900. This figure is based on actual returns from nearly all the states, and the balance is carefully computed by a rule of averages covering the returns for several previous years. The various racial groups are included in these figures. Three-fourths of the Slovak churches report 130 baptisms; 38 Italian churches out of 52 report 316; the Polish churches 107; the Roumanians 84; and the Mexican churches in the United States 445. In every group but one the number is the largest ever reported. The other racial groups have not yet been heard from. It is a matter of gratification that a similar condition exists in Latin America, where a great wave of evangelistic zeal has swept through the churches. The total number reported on April 30 is 1,323. Porto Rico leads with 637; Cuba follows with 245; then comes Mexico with 156; Nicaragua 128; Salvador 89; and our most recent work in Haiti affords splendid inspiration with 68. These figures are the more significant when we realize that this work has been done almost entirely by a native ministry.

It was announced at the Washington Convention that the past year had been marked by a great ingathering on the foreign field. The number of baptisms reported by the Foreign Mission Society in the non-Christian fields of Asia and Africa was 23,047. Burma leads in this great spiritual victory with 8,733; then South India with 6,958; Assam 2,215; Congo 2,044; Philippine Islands 1,914; three fields in China 675; Japan 390, and Bengal-Orissa 118. If the returns from the European countries had been included there would have been a very substantial addition, but it was felt that because these countries were nominally Christian, and were in a measure independent, it was not germane to this study. The total result of the figures as given above is 103,270, and there are no figures available that furnish a larger total in all the history of Northern Baptists. These somewhat stagnant statistics become radiant when one thinks of the zeal, sacrifice and prayers which cannot be counted nor weighed, but which God has blessed in so notable a manner.

The work of the last year has laid a strong foundation on which our denomination may build for the year to come. One of the most stirring addresses delivered at Washington was by Dr. J. C. Massee. It was in truth no "plaintiff Laodicean lament," but a great call from a great passion to arouse the church of Christ to her supreme duty. It was a message given, not a speech for an occasion. The entire Convention responded to the call, but the enthusiasm kindled at that time did not pass away with the close of the Convention, for the whole denomination has been filled with a new evangelistic zeal and purpose. A committee was appointed at Washington, representing the entire denomination, to carry out the proposal for six months of intensive work and prayer in soul-winning. But before the committee could meet to suggest any preliminary program many cities began their local movement spontaneously by appointing local committees and planning their work for the fall. It is highly fitting to note that this movement has sprung out of the life of the churches and is not a task superimposed by the denominational organizations. It must succeed by spiritual vitality and not by machinery.

The Committee of Fifteen appointed at Washington, composed of pastors, laymen, secretaries and evangelists, met the last of June and planned for a great forward movement in the fall. The suggestion of 100 inspirational conferences in as many cities was found to be an impossible task; there were neither men, money nor time to carry out successfully such a stupendous program. Thirty-eight cities were selected as centers in which evangelistic zeal might be kindled. The basis of selection was the number of churches in a given area. This basis of selection inevitably assigned much larger territory to some than to others, and it also disregarded state convention lines. All of these difficulties were recognized but they seemed to be fewer in arranging for the conferences by areas and so they stood. The committee was anxious to secure the attendance of the pastors of the smaller and more remote churches, and the Home Mission Society offered to assist in making it possible for some of these brethren to share in the privileges of the conferences. The committee also requested Tremont Temple Church to set Dr. Massee free for certain periods during the year that he might go from city to city and give his brethren heart and hope for this great task. Tremont Temple generously and enthusiastically and prayerfully gave approval.

The conferences have a twofold objective. The first is the aim to inspire the pastors and churches to undertake the task of soul-winning in as thorough a manner as possible. The suggested program covers two days and provides for two periods for instruction in personal work; two periods for five-minute men and women; practical methods, including the survey of the congregation; giving the invitation once a week through the entire winter; an evangelistic committee in every church; five-minute men and women in the local field; a two weeks evangelistic campaign in every church and conserving the results.

The other aim is to induce the churches to begin the practical work of evangelism at once—early in the fall, as soon after the conferences as possible. All these matters are suggested in addition to the more familiar inspirational features, and a constant emphasis on prayer. The conferences in the larger areas ought in many instances to be followed by similar gatherings in smaller areas until every pastor and every church in our whole Baptist constituency has caught the inspiration of this mighty movement. The responses thus far received include the greater part of the Northern Baptist Convention and enthusiastic support has been promised by pastors and state and city secretaries.

The remainder of the six months after the conferences will be occupied in working the plan. It is hoped that every church will make evangelism its first and continuous task from October 1 to April 30, 1927. The special objectives which had been announced before the Washington Convention will be continued. The organization of states and associations must be completed until every church has made evangelism a part of its program for the year and for all the years to come. The task of winning men ought to go forward in every church, whether or not there is a pastor in charge. The New Testament bids all of Christ's disciples to be evangelists, and there is sufficient prayer and consecration in most of the churches to carry this forward even if the church is temporarily without a pastor. There is no question more important than the evangelism of youth. There is always a new generation to be won for Christ, and the evangelization of young people is most naturally achieved by young people. A committee which includes all the agencies working among young people has been appointed to carry forward the work of winning young people in Bible schools, young people's societies, and in schools and colleges. It is planned also that in several of the cities all of the churches will unite for a simultaneous evangelistic campaign of two weeks. Requests for such a series of meetings have already been received. The work of the pastors will be reinforced by visiting pastors, evangelists and workers so that a strong city-wide movement will be promoted, and at the same time each church will preserve its own identity and carry on its own work.

One of the most interesting and helpful features has been the fine spirit of cooperation shown by all the national organizations. All of our denominational leaders are convinced of the primacy of the task and have sought

to further its success in every way. Just previous to the first meeting of the Cooperative Committee, representatives of the Board of Missionary Cooperation, the Publication Society and the Home Mission Society met in conference and each organization agreed to plan its year's work in such a way that the evangelistic conference period in October should be exclusively occupied with evangelism, and that in the final period from March 1st, to April 17th, 1927, one single appeal should be before the churches, namely, the supreme duty of winning others to Christ.

The Administrative Committee voted unanimously to assist in every possible way. This helpful cooperation will in no way interfere with the program of broadcasting missionary information announced by the Board of Missionary Cooperation for January and February. It is intended that this shall lead to adoption by the churches of their quotas of the new fiscal year beginning May 1, 1927 and also the completion of quotas for the current year.

The fifteen members of the Committee appointed at Washington by the President of the Convention constitute the Cooperative Committee of Evangelism of the Northern Baptist Convention. They are as follows: Frank A. Smith, New York, Chairman; William Reid, Rhode Island, Secretary; Herbert F. Stilwell, Ohio, director of the conferences; Samuel G. Neil, William H. Main, W. E. Chalmers, George R. Baker, Mrs. Katherine S. Westfall, New York; Mr. Edwin Phelps, Illinois; J. C. Massee, Massachusetts; Frank M. Goodchild, New York; Earle V. Pierce, Minnesota; John Herget, Ohio; W. C. Coleman, Kansas; J. W. Baker, Rhode Island. The administrative work will be cared for by Dr. Frank A. Smith, 23 East 26th Street, New York City, and the details connected with the conferences such as dates, programs and speakers, will be taken care of by Dr. H. F. Stilwell, 1132 Schofield Building, Cleveland, Ohio.

Reports already received in large numbers from all parts of the country are convincing in the fact that Northern Baptists are ready and anxious for this great undertaking. The denomination is already "on the march." The evangelistic advance for the year has begun, and the church and pastor who will put first things first and put evangelism on the threshold of the year's work will discover the graciousness of our Lord's promise, "I have set before thee an open door that no man can shut."

## THE MESSAGE OF EVANGELISM

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. [John 3:16]



A STREET SCENE IN INDIA

## Nellore Nights and Days

BY REV. F. P. MANLEY, OF NELLORE, SOUTH INDIA



IVID moonlight throwing long shadows of palms like black stripes across my cot; great drops of dew falling from their leaves upon my face; a bag of rupees under my pillow; stillness of the grove, empty but for my faithful Ford and two preachers stretched on the ground asleep; romance, beauty, spice of adventure: sleep, alas, none too sound. Such was the Saturday night when the sub-association of our ten Nellore field churches was in session with the church in Peduru. The treasurer had entrusted the preachers' and teachers' payroll bag to the missionary, who found it an uncomfortable bed-fellow. The meetings were being held in the grove which, deserted now, had been all day a scene of great activity.

Sunday morning early the grove became vocal. Monkeys chattered overhead. Under the trees a crowd of children commented shrilly as they watched the white man shave. Especially fascinating was his manner of washing his face in a basin on the running board of the car. Only after two or three warning gestures was there made a sufficient break in the ranks of spectators to enable him to throw out the water.

While he ate his "chota" the children rehearsed their Bible verses. Each child who memorized a verse was promised a copy of "Bala Mitra", the "Children's

Friend". This is a children's magazine of religious teaching in story form edited by our own Miss Frances Tencate of Nellore. Bound in a new color every month it is popular with little folk, selling for one pie (one sixth of a cent) per copy. To receive a copy as a prize this morning five boys and a girl sat on the running boards of the car reciting aloud and simultaneously their several verses. These are children of high caste homes. The children of the poor will not appear till morning chores are done. When we are ready to hear the verses the children are seated on a mat and Rev. R. David, pastor of the local church, tells them a Bible story and teaches them a hymn. These caste homes, formerly closed to us, are now most hospitable. Though very few in these parts have thrown off caste to put on Christ the seed sown in the hearts of young and old cannot be without fruit.

At nine o'clock the grove began to fill with Christians, all of outcaste origin, all poor in this world's goods, and quite without a meeting house. Regular Sunday services were conducted, including a graded Sunday school. Of eight candidates for baptism the church accepted six. The remaining two, man and woman, had given an exceptionally intelligent statement of faith. They were people of good character, highly respected in their village. They had lived together as man and wife in all soberness and decency for some twelve years and



their children were with them. But she was a caste woman and he an outcaste. For such a union Hinduism has no recognition. Hence they had never been legally married. The church voted that these two might be baptized after marriage had been solemnized.

On Monday Mrs. Manley and I went to the village of this couple. As advised by the church they were first married. Their neighbors, looking on, learned at once the breadth and the strictness of Christian morals: breadth of humanity knowing no caste; strictness demanding the fulfilment of all righteousness. After marriage came baptism and the hand of fellowship as these two were received into the church, the body of Christ, whose garments must be holy.

Earth's beauty spots are the missionary's heritage. The bay of Naples by sunlight and the harbor of Hongkong at night; orange groves in gold and green against a snowy background in California; Fujiyama and the gardens of Japan—these are all mine in the estate of memory. To them I have added the baptismal scene of that day. It was evening when we went across verdant fields to a tiny lake. At its margin grew tall grasses with egret-like plumes waving above our heads. Lily pads and white bloom floated on its surface. Beyond were towering masses of tropical foliage. Bathed in warm light from the sun setting behind us, coconut fronds and the billowing green of mango trees glowed as with an emerald light of their own and were reflected among the lilies below. In this exquisite setting man and wife were united with Christ in the likeness of his death to live forever in the power of His resurrection. After Pastor David pronounced the benediction we returned to the village for the wedding feast. This was a simple meal eaten with our fingers sitting on the ground among our Indian brethren.



THE MANLEYS IN NATIVE COSTUME

Tuesday found the missionary seated with the General Education Committee of the Nellore District Educational Council in whose membership he represents the Mission. Today we scrutinized the reports of school inspectors. As all our mission schools are subject to inspection, service by a missionary on this committee is of some importance. On Thursday the executive committee of our own Nellore Field Association met to transact Mission business. All ordinary matters such as appointment, discipline and dismissal of workers, fixing of salaries and budgets, conduct of elementary schools and evangelism, are discussed by this committee and its decision is final in all ordinary circumstances. The missionary is trying to make himself, in executive capacity at least, unnecessary as soon as possible. The Indian brethren are assuming new burdens in a fine spirit.

On Thursday we set out on a twenty days' circuit of the western portion of the Nellore Field. The town of Podalakur is the center of this area and we sometimes speak of it as the Podalakur field though it all belongs to Nellore. The trailer was loaded to the gunwales and hooked to the car, wherein rode Rev. R. David, Evangelist S. Munlah, chauffeur-cook J. Dasari, and the missionary. The first camp was Mahamandapuram thirty miles away across the jungle. See us then making camp in the beautiful grassy spot under huge mango trees outside the town. But this is not our rest. A delegation headed by the local teacher, a Christian, arrives begging us to come in closer. There is an ideal spot in the very center of things, they say. So away we go through the main street of the village, the so-called "town" of substantial houses where the caste people live. East of this is an open space between it and the *pallem* or "hamlet" of the outcastes, where our Christians have their humble dwellings. It is interesting that the outcaste hamlet is almost always found to the east of the town and is called "the lower side", the direction of contempt. It is a parable of Providence that the morning of India's new day is breaking in the east. They who were thrust into the outer darkness are the first to hail the dawn.

To return to our story, however, the ideal "spot" promised for our camp proves to be dusty, dirty and meagerly shaded. But no one can deny that it is in the midst of things for it is the no-man's-land between town and hamlet. Being freely accessible to caste and outcaste it is exactly to our purpose. The trailer is speedily transformed into a house, to the amazement of the crowd that has gathered. A mat is spread and two camp chairs placed. The village *munsiff*, or headman, who has been an interested spectator, is invited to be seated. With some hesitation he does so and the missionary takes the other chair. Caste Hindus and Mohammedans sit in a circle all round. Outcastes timidly linger within hearing. The preachers depart on various errands. The stage is set for a conversation which will last till sunset, more than two hours distant.

The interest of all is captured at once when the missionary produces an American silver dollar, the "peace dollar" of 1922. It is twice as large a coin as any they have ever seen. As it passes from hand to hand questions are asked. What is the bird? That it is an eagle, symbolizing to Americans much that the lion does to the British they quickly grasp, for they know the British lion. It is a little embarrassing when

they ask whose the image on the other side. To say "Goddess of Liberty" will involve more discussion than we wish to give the point, for in a land where most of the worship is addressed to goddesses they would understand the word "not wisely but too well". So we simply say the image represents no person but an idea. Translating the words on this coin we have four points for a sermon, for they are all basic in Christian experience: "In God we trust," "Liberty", "Peace", "Union". Here we are, preaching—and no one knows it is a sermon.

"Liberty!" It is a good word, is it not? *Swaraj*, self-rule, the great word of India, too, in these days. But it must be coupled with that other word "Peace" or it is useless. No *swaraj* is possible as long as Muslim and Hindu are bitterly opposed and within Hinduism fifty millions are counted untouchable. A Bible open to John 8:36 is placed in the Munsiff's hands and he reads aloud: "If therefore the Son shall make you free, ye shall be free indeed." Then John 14:1, "Ye believe in God" just the inscription on the dollar—true of every one here, is it not? Jesus says: "Believe also in me; I will make you free, free from the tyranny of bad habits, sin, selfishness, enmity; I will make you all one." See John 10:16, "They shall be one flock, one shepherd" and the Master's prayer, "that they may all be one". Jesus will give us peace, not as the world gives, but His own perfect peace: peace with God, peace with self, peace with men. This is *Swaraj*!

They have listened intently. Now a man sitting in the inner circle makes a seemingly irrelevant request: "Sir, ask Government to remove the liquor shop from our town." How like the woman of Samaria with her thoughts in the well. But he goes on: "How can we be free and at peace with a liquor shop in our street? Stop drinking? How, Sir? If the shop is there and I smell the stuff I must drink. Look at me. I am starved and naked and so are my family. Yet I earn good wages. Take the shop away. It has made us fools and slaves." The crowd listens with sharpened attention to the missionary's reply: "Friend, the shop must go and you must all join me in petitioning Government. Meanwhile, Listen! Jesus will not only forgive your sin, He lives to help you daily overcome sin."

So the conversation goes on till at sunset the Munsiff, rising, respectfully asks permission to withdraw. The crowd disperses. The missionary goes away alone down a broad, palm-lined lane to a quiet place where he can be alone while the glory fades from the sky. It has been an intense day: early morning interviews and correspondence, hasty packing (the good wife bore the brunt of this), thirty miles of driving the car through the midday heat (dragging a heavy trailer over poor roads is not like thirty miles of American pavement), a hasty lunch at two o'clock, setting up camp, an effort to talk and listen intelligently in a foreign language until evening. Weary? Yes. Happy? Who can describe it? Was this what Jesus meant when he said, "That your joy may be made full?" Full, running over. Who could contain more? The Master's rewards are sufficient.

But the palms have become black silhouettes against the sky. It will not do to linger, for the venomous things of India claim their victims in scores of thousands from those who wait too long in the dusk. At camp supper is ready and soon eaten. Then comes the big meeting of the day. The people have come from work,

bathed, eaten, and are now ready to be entertained. We are to show stereopticon pictures from the life of Christ, the lantern borrowed, alas, from one and the slides from another. Brothers David, Muniah and I divide the speaking as the scenes are shown. The set is incomplete but we do our best. No one stirs till a late hour. The moon has risen. It is harvest time, and moonlight too precious to waste. As we go to bed groups of people are going to work. The long night echoes with voices, barking of dogs, and the creaking of laden carts. A straw stack rises less than a hundred feet from my camp. The cocks crow and it is morning and one must rise and bathe before the light is too bright or the audience of children gathers.

Now for the routine of camp life. In the morning we go in pairs to preach in neighboring hamlets or inspect mission schools. If an hour is available before noon there are accounts and correspondence. At three o'clock a Bible lesson for the workers is followed by house-to-house visitation or we go again in pairs to preach. Often an audience has gathered at camp and the missionary stays to talk to them. After supper the night meeting is held, each day in a different town. Sometimes we go with the car. Again we shoulder gramophone and magic lantern and walk two or three miles across fields where there are no roads.

On Sunday Christians from four villages gathered for worship in a grove outside the town. The spot is under the shadow of a hill on which stands the shrine of Juttu Narasimha. The image of this divinity shows the god seated with a woman on his knee. She is not his wife. His wife, alas, has been basely deserted. Neither is she a lawful concubine or even a courtesan but the seduced daughter of respectable and vainly protesting parents. This god is one of several worshiped in this region, each similarly portrayed and the hero of outrageous tales. A Hindu gentleman of Nellore, V. Venkatachalla Iyer, Esq. B.A., B.L., in a book on the Purana writes, "The gods are many and varied, but they have one common characteristic of being morally depraved." It seemed inevitable in this place that the sermon should be on Paul's words in I Corinthians 1:2, "The Church of God, . . . even them that are sanctified in Christ Jesus, called to be saints." The contrast between the Holy Jesus and the gross gods of India is abysmal. Equally profound is the difference between the austere dignity of New Testament forms of worship and the "elaborate program of debasing rites" of "a religion deliberately calculated", protests the author mentioned above, "to sink its devotees deeper and deeper into the quagmire". This difference was both felt and demonstrated on this occasion, for six persons followed their Lord in the beautiful symbol of baptism in a palm-girt pool. Then under the shade of great trees the Lord's Supper was observed.

The next day we moved camp to Pelleru. Our tour was continued exactly according to schedule through five camps of four days each. On the first of April we returned to Nellore. The front spring of the car was broken down and the tongue of the trailer was split, but the crew was well and happy. Mrs. Manley and small Ann Hasseltine were found holding the fort in Nellore in good health. On January first two doctors advised the Nellore missionary to take a six months' vacation. He put in the first three as described above, and hopes the second three will find him feeling as well as the first.





## THE EDITOR'S POINT OF VIEW



### A Prayer of Gratitude

*WE thank Thee, O God, for the intimate revelation of Thyself in Jesus Christ—that in the Son we may see and know the Father. We thank Thee that in Him we may behold Thee in Thy self-giving solicitude for Thy children, in Thy loving kindness and tender mercy, in Thy forgiving sympathy and redeeming grace.*

*We thank Thee that in His perfection we see Thy character reflected; in His teaching we find Thy way of life disclosed; in His life Thy life bestowed; that in Him lifted up on the cross we feel Thy heart beating against ours in sacrifice; in His resurrection have the pledge of our own immortality; in Him and through Him we enter upon the life eternal, according to His word, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."*

*We beseech Thee, Our Father, to give us the constant awareness of Thy presence, the spirit of filial affection and implicit trust which Jesus had, so that inspired by Thy Holy Spirit we may face life with the serene and strong and unconquerable spirit with which the Master faced it, winning its supreme victory of sacrifice on the cross. Thus bestow upon us divine power for human service, that we may worthily perform the work which Thou hast set us to do, to the good of men and the glory of Thy Great Name. Amen.*

### AS TO PERSONAL EVANGELISM

We have more than once heard an ardent evangelist declare that it was the duty of every man in the church to practice personal evangelism. By this he meant that each member should make it a business to approach men on the subject of religion, with an appeal to come to Christ. He made this seem natural and easy, and told wonderful stories of what happened when it was done.

There is no doubt that great good may be accomplished by this means. It is also true that caution is necessary, and that exaggeration is out of place. Not every man whose name is on the church rolls is fitted to do this delicate work. Indeed, a very large number are quite unfitted, in their present state of spiritual development and general conduct. It is worse than hopeless for a man who is seen on the golf links on Sunday more often than in church to present the claims of Christ and the church to his neighbor. It requires character and consistency to be a successful personal evangelist. A worldly professor makes a poor spiritual confessor. Only a thorough and genuine Christian experience, with a love for Jesus Christ that leads one to long earnestly to make him known as Saviour and Lord and Friend to other men, can enable one human being to reach the heart of another. Confidence must be won before confidence will be exchanged on so intimate a matter as one's personal relation to God.

There are men in every church who are qualified to engage with the pastor in this blessed and far-reaching work of personally presenting the Master to one's fellow men. These should be enlisted and engaged in the work,

with constant consultation with the pastor and other members of the group. But the impression should not be given that this work was everybody's duty and that one who did not undertake it was recreant. On the contrary the greatest care should be exercised to prevent, if possible, the undertaking of the personal approach by those whose lives would make their words seem like mockery to those approached. Men are keenly alive to everything that is not genuine, especially when it takes on the guise of religion. For there is nothing, after all, that even the irreligious man respects so much as religion.

### EVANGELISM AND A REVIVED CHURCH

One of the direct results and incalculable blessings of a period of evangelism carried on in the right spirit will be the reaction on the membership of the church. An evangelistic program if it has genuineness and meaning presupposes a revived church. Only in such a church will be found the lay members willing and prepared to engage in personal evangelism, and no other kind will accomplish the purpose proposed and desired. And where the members in large degree do earnestly and consecratedly engage in such effort the reaction upon the spiritual life of the church cannot fail to be pronounced. For a spiritually weak and anemic church to be evangelistically strong and vital would be an anomaly indeed. It is important to remember that the call to evangelistic service in the six months beginning with October starts with the individual church member, pastor and laity alike. It is a call to great service under a divine commission and a divine commander. It will be to multitudes a call first of all to a requickening of the spirit, a real revival of religion in the soul, a rededication of the life to Jesus Christ. Without this the undertaking to do personal work with men would be perfunctory and probably injurious rather than helpful. Some one has well said that only a won soul can win souls. The Scripture teaches us that "he that winneth souls is wise;" it is also true that he that is wise knows how to win.

The outcome of this proposal to our churches that for six months they should devote themselves in unprecedented ways to the main business for which they exist—or for which the Great Head of the Church intends them to exist—will depend upon the extent to which the individual members realize their responsibility and respond to the moving of the Holy Spirit upon their hearts and consciences and wills. No member need wait for conferences or programs. Revivals do not come that way, however much help they may give. "This kind goeth not forth but by prayer and fasting." When the revival glows in your heart then you may spread the warmth. When you keenly appreciate once more the joy of your own salvation in Christ you are prepared to speak to another of the wonderful Saviour. Back of all else, the indispensable requirement is that your life shall be the clear exponent of what you are going to say. Rightly prepared by the Holy Spirit, the opportunity before you



is immeasurable, and every effort you put forth will react upon the church, broadening and deepening its influence for good.

### THE RIGHT WAY AT LAST

According to an announcement made by the Department of State, arrangements have been completed for extending to Germany, Denmark and Norway the system of intensive examination of immigrants prior to embarkation. Immigration experts and United States Public Health Service physicians are being sent over to serve as technical advisers to the Consuls. For Germany the American Consulates in the following cities have been chosen to carry on the work of examining immigrants: Berlin, Stuttgart, Cologne, Hamburg and Bremen. In Denmark the work will be done at the Consulate in Copenhagen; in Norway at the Consulates in Bergen and Oslo. It is to be expected therefore that soon this system will be in operation in seven important European countries—Great Britain and Northern Ireland, the Irish Free State, Belgium, Holland, and the three countries just added to the list. The combined quotas for these seven countries amount to 125,203. This leaves from the total yearly quota of 164,667, only about 39,464 quota immigrants to be intensively examined after they arrive at a United States port. Non-quota immigrants from all except these seven countries must also, of course, be intensively examined here.

This is the method that should have been adopted twenty years ago, before we were flooded with immigrants of the undesirable kind, thousands of whom were wrongfully admitted to the country. It would have saved untold distress and stopped at the source the victimizing of ignorant people by the steamship runners and mendacious agents.

### UNFAIR TO THEIR PEOPLE

There is one phase of the Roman Catholic position in Mexico which deserves more mention than it has received. That is the unfairness of the ecclesiastics in dealing with their people, who have been trained to depend upon the rites of the church for their salvation. To die without the priestly unction is to risk the soul's destruction, even though this be through no fault of the parishioner. To fail to receive the mass and other sanctions is to suffer serious loss. The church has arrogated to itself all that pertains to marriage and death. The great body of Catholics in Mexico have been trained in superstition, and suddenly to be deprived of the religious rites which they have been led to regard as essential is a dreadful thing to them. Therefore, the forbidding of the priestly functions by the bishops, with the approval and indeed under the command of the Pope, is to inflict the severest kind of punishment upon people who are entirely innocent of any wrong doing so far as the church is concerned.

Why, then, is this grave and grievous wrong inflicted upon the Catholic congregations? Is it because the government has closed the churches and forbidden the priests to conduct the regular services? Not at all. The government has only said that foreign priests should not conduct services, and that native priests should register, so that they might be known. Other items of the decrees concern their dress outside of the church and forbid their teaching religion in the schools; but so far as the

Sunday services, and the rites connected with marriage and death are concerned, there has been no inhibition. With no other actual reason than the demand for registration all church services have been closed by order of the ecclesiastical rulers, and the severest of hardships has been inflicted upon a helpless people. Of course the real reason for this action is to arouse the people to revolt, and the boycott is another means of accomplishing the purpose of the church, which is to secure the overthrow of the government or the withdrawal of the decrees. The victory of the church is of more moment than the distress of the people. It is the historical pitilessness of the Roman hierarchy when anything gets in its way. Our readers should understand this when they hear the story of persecution related by the Knights of Columbus, who of a sudden are smitten with a new realization of the blessings of religious liberty and an insistence that it be extended to their church in Mexico. We do not forget that there was no such thing as religious liberty until Protestantism won it. We all desire religious liberty, but we desire it for all and in all countries—in Poland and South America as well as in Mexico and the United States. Remember that there is no good reason why the Mexican Roman Catholics should not be enjoying their church services every Sunday. It is their own Church, not the State, that has closed the doors against them.

### MR. THOMPSON ON THE PHILIPPINES

President Coolidge sent Colonel Carmi A. Thompson out to the Philippine Islands to make thorough investigation of conditions there and report to him. This was not because the President had any doubt regarding General Wood or his administration, but in order that an independent investigator might get the stories from all sides, judge for himself as to the claims of the ardent advocates of independence, learn what the majority of the people really want, and thus give a basis for a fair judgment by the President. Colonel Thompson has had varied experiences, as was to be expected. The advocates of immediate independence, or of immediate pledge of independence at a fixed and early date, presented their case. The believers in an autonomous state under our Government, with a relation similar to that sustained by Cuba, made their plea. Those who want the United States to remain in control as at present, representing largely the business interests, were heard. The commissioner visited the different islands and consulted freely wherever he went. He was out to see and hear for himself, not to be feted and receptioned and delegated to death.

The critical period came when a visit to Mindanao Island, the home of the savage Mohammedan Moros, was arranged. The Moros are the irreconcilables. They want nothing to do with modern civilization or with the so-called Christians of the other islands. The investigator found that about eighty per cent of them prefer American rule, want all Filipino officials and constabulary taken away. They also resent American education because it leads the younger generation away from the Mohammedan religion and Malayan tribal customs and makes their women too modern. They have been disarmed by the Americans except for primitive home made spears and short range blowguns. As they number only 500,000 against 11,000,000 or more of the Christian Fili-

pinos, they fear annihilation if the Filipinos are given full control of the islands. The Moros are not all united in policy, some being pro-American and some anti-American, but all anti-Filipino. A collision was narrowly averted during Colonel Thompson's visit. An important consideration lies in the fact that the Moros occupy in Mindanao what is said to be the world's richest undeveloped island, almost 40,000 square miles, with marvelously fertile soil and abundant rains; an island which could break the British-Dutch rubber, Brazilian coffee and Mexican sisal monopolies and give America many other tropical raw materials. This complicates the situation decidedly, and is most unfortunate for the Moros, who cannot develop the resources but prevent development by others by being there. Missionaries have not been able as yet to make headway among these people. Colonel Thompson's report will be awaited with interest, not least that part of it which treats of American educational and missionary work.

## NOTE AND COMMENT

¶ *A Directory of the Baptist World Alliance* for 1926 has been edited by Dr. J. H. Rushbrooke, the Secretary for the Eastern Hemisphere, and published at the London offices of the Alliance. This is a valuable publication. It gives information regarding the Baptist World Alliance, together with a summary view of international and national Baptist organizations, and statistics of Baptist membership throughout the world. We shall analyze the volume at another time. Whatever Dr. Rushbrooke does is done accurately, and he has omitted estimates and surmises. The denomination has been most fortunate in securing him as the successor to Rev. J. H. Shakespeare, who resigned on account of ill health. This Directory is the first of a series that is greatly needed.

¶ As we go to press the situation is dark in China. Let us pray especially for our missionaries in West China, that their faith fail not.

¶ The Home Mission Society is to lose the services of a beloved servant, Dr. H. F. Stilwell, its superintendent of evangelism and developer in late years of that helpful and expanding work. He has been called to the chair of evangelism in the Eastern Theological Seminary, to the presidency of which Dr. Austen K. DeBlois was elected some months since. Dr. Stilwell possesses rare qualifications for such a teaching chair, and it is certain that nothing is more needed in our theological training today than pastoral evangelism of the type which he has constantly sought to develop through his department of the Home Mission Society.

¶ The warm sympathies of a wide circle of friends go out to Rev. Stanley Hazzard and his sister, who were very seriously injured in the fall of the airplane on which they were making the flight from Paris to England, on their way homeward. Mr. Hazzard, who has for a number of years been the able assistant of Dr. Sears in the City Mission Society and director of religious education, suffered a broken arm and leg, and internal injuries, and is not yet regarded as out of danger. Miss Hazzard was even more seriously injured, both thighs being broken. She is the leading soprano in the choir of the Bap-

tist Church at Mount Vernon. This was a sad outcome of a brief vacation trip abroad which a small party had long joyously anticipated.

¶ *The Shanghai* for 1926, the Students' Annual of Shanghai Baptist College, is a quarto volume of 400 pages, handsomely printed and illustrated, and quite up to the standard of such college publications in this country—too closely imitative of them if anything. There is plenty of originality, however, and the college spirit is in full evidence. President White and the students are to be congratulated on such a product. Chinese and English are interspersed sufficiently to give the English reader knowledge of the school record.

¶ Rev. E. A. Herrick, D.D., pastor of the First Baptist Church of Fall River, Massachusetts, has been elected President of the Newton Theological Institution, as the successor to Dr. George Edwin Horr, President *emeritus*. Dr. Herrick has had a remarkable pastorate of a dozen years at Fall River, and has built the church into one of the strongest and most thoroughly organized in the denomination. He has one of the large men's Bible classes, and has been an inspiring leader. He has also served on many boards, has been president of the Massachusetts Convention as well as longtime member of its board, is a graduate and trustee of Newton, and has a wide acquaintance among the pastors and churches of New England. After a search extending over more than two years the trustees came to a unanimous vote and believe they have found the right head for a place of great importance. Newton has a proud record, has its representatives in all our mission fields, and under Dr. Horr had a long period of unusual leadership both in scholarship and organization. President Herrick stands in a goodly succession, and will have hearty support of alumni, faculty and friends in this new field of labor.

¶ Another of our well known pastors has accepted a call to the work of the Federal Churches of Christ in America. Dr. John M. Moore has resigned the pastorate of Marcy Avenue Church in Brooklyn, after ten years of service, to accept a position as one of the general secretaries of the Federal Council. He is to devote himself to developing interchurch cooperation in local communities and state-wide areas. Dr. Moore has been greatly interested in the interdenominational work, and is president of the Greater New York Federation of Churches. He was for ten years director of Missionary Education for our own Convention, and gave initial organization to that work in a day that did not appreciate it as it is appreciated today. He is a member of our Home Mission Board, and will retain his interest in the denominational affairs. Like so many other successful pastors and leaders he started as a Y. M. C. A. general secretary in Pennsylvania. Sorry to lose him from the pastorate, we congratulate him on his new and important field.

¶ To add to the teaching effect of Mr. Lippard's excellent textbook on *The Second Century of Baptist Foreign Missions*, which is receiving wide acceptance, a thirty-two page pamphlet of Suggestions to Leaders of Study Classes has been prepared by Mrs. Grace Grenell Farmer, who is skilled in this kind of interpretation and analysis. The introductory Personal Letter Without a Postscript is thoroughly practical and leads on inevitably to the pages which follow. One is grateful to come on a piece of work so capably done. Here the textbook is seen as in a mirror, each glance bringing its reward. The whole trend of the volume is to prove what one of its pregnant sentences asserts, that "Every foreign missionary is primarily an evangelist."





THE PICTURESQUE SETTING OF KEUKA COLLEGE ON LAKE KEUKA

## Fellowship and Inspiration at Summer Conferences

BY WILLIAM B. LIPPARD



WITH a traveling bag in one hand and a heavy case of stereopticon slides in the other, I had stepped off the single day coach of a slow moving accommodation train and now stood on the station platform of the quaint old village of Penn Yan, New York. In front of me waited a dilapidated street car that must have been the original "Toonerville Trolley That Meets All the Trains." The motorman served also as conductor, although the shaggy beard of the Toonerville skipper was missing. Upon inquiry as to whether his car would take me to Keuka Park and whether a World Wide Guild conference was in session there, he replied, "Sure, there are three of the girls in the car." And so there were, one of them being the daughter of Missionary Charles B. Tenny of Japan. A long ride through village streets, across broad meadows and along the wooded shores of Keuka Lake brought us to the campus of Keuka College. Under President Norton's capable administration this institution in recent years has made marvelous progress in educational efficiency. It is today so popular that nearly 100 girls had to be denied admission this fall owing to lack of accommodations. The recently finished dormitory has all rooms engaged, and another is called for.

### THE HOUSE PARTY AT KEUKA

Here more than 350 girls from all over New York State were gathered for the annual W. W. G. House Party. If you come once to this House Party you will surely want to come again. Many of the girls had been here every year for the past six years. And well they might, for under the able supervision of Mrs. T. Raymond St. John the program provides the maximum of inspiration with the maximum of recreation. Bible study, mission study, pageantry, quiet hour periods for meditation, vesper services at the lakeside, wonderful

fellowship, plenty of sports and wholesome fun, with every meal in the spacious dining room enlivened by well organized singing—all combine in providing five most interesting days for these worth while girls of the World Wide Guild. The climax came on Sunday. Mrs. W. A. Montgomery was at her best in preaching the sermon, while the closing consecration service was one that no one present will soon forget. Throughout the year every church represented at this conference will feel its impetus, its spiritual emphasis, and its summons to loyalty to the missionary enterprise. Heretofore no man had participated in the program. This year as an innovation Mrs. St. John had invited Rev. R. C. Carder of New York and myself to do so. Our attendance certainly was an exceptional experience for us. We came to realize that here was a choice group of girls who were typifying the best traditions of young womanhood. In their enthusiastic interest in the work of Christ's kingdom they showed that high purpose in life is not incompatible with youthful grace or spirits.

Remarkable was the versatile talent they exhibited. One afternoon the rain kept all indoors. An impromptu entertainment was at once arranged in the auditorium. The program ranged all the way from an extremely humorous abbreviated presentation of Hamlet to a serious pageant featuring the golden anniversary of the Woman's Home Mission Society. One dramatic sketch by a dozen girls was full of fun and cleverness. The stage showed a railway grade crossing with a flagman on duty to warn pedestrians of approaching trains. A woman with seven or eight children appeared. She was partially deaf and the difficulties she had with her ear trumpet in carrying on a conversation with the flagman brought constant laughter from the crowded house. Repeatedly the flagman assured her that the train for the East had left an hour ago, that there would be no train going North until tomorrow, that the train for the West had



departed yesterday, and that the train going South ran only twice a week and the next was not due for two days. Only after all this information had been conveyed to her with much repetition because of her deafness did she consider it safe for her and her many children to cross the tracks and proceed on their way! Here indeed were precautionary measures guaranteed to prevent accidents.

#### ON TO WEST VIRGINIA

The prolonged August rains that deluged the eastern half of the country had begun when I left Keuka and started for the West Virginia summer conference at Philippi. It proved to be an interesting ride through the mountains and coal mining regions of this border state. Queer station names such as Cheat Haven, Opekiska, Outcrop, Gypsy, greeted the eye as the train stopped, while strange looking folks from remote, isolated mountain villages got on and off its solitary day coach. At each siding long trains of freight cars loaded with coal stood waiting for the passenger train to pass, their giant locomotives steaming quietly as if thankful for such occasional periods of rest. On arrival at Philippi I was taken in an automobile to the top of the hill overlooking the town. Here on a most picturesquely located site the founders of Broadus College had established this Baptist school. More than 250 young people were in attendance at the conference. For three days we were marooned by the rains. Every few minutes the heavy rain-filled clouds would empty their contents on to an already copiously saturated earth until rivers overflowed their banks, tiny streams became roaring torrents and the whole land was a vast area of soaking wetness.

The spirit of this conference, however, was immune from any effects of the weather. No amount of rain could dampen its enthusiasm; no drenching showers could drench the exuberance of youth, the wholesome jollity and the hospitable friendliness of these West Virginia Baptists. They were indeed a picked group, for I was told that all had to present credentials from their churches, stating that they were members in good standing and were sent to the conference for a serious purpose and as church delegates. An able faculty, including several well known pastors and two theological seminary professors, furnished courses ranging from Bible study, mission study, Sunday school methods and evangelism, to church music, vacation school and recreational leadership. The emphasis on the devotional life was especially noteworthy. Each evening at the supper table the delegates found a printed card at their plates suggesting the theme, prayer topics and Scripture reading for the Morning Watch. All were present at the daily chapel service. Vesper services brought helpful spiritual messages. At the close of the day one of the pastors conducted a brief good night service, with song and prayer.

Nor was the social or recreational side of life neglected. The musical ability of these young people was extraordinary. The piano in the spacious lobby was always surrounded by volunteer singers accompanied by violinists, saxaphonists, cornetists, and other instrumentalists. At one of the evening entertainments a youth played several selections on an ordinary carpenter's saw, its vibrations furnishing a beauty and clarity of tone different from that of any musical instrument I have ever heard. The social on the opening night of the assembly was a delightful occasion. The most lonesome stranger

from the most remote village of West Virginia, and the visitor from 276 Fifth Avenue, were made to feel that here they were among 250 friends. Indeed, Fifth Avenue with its jostling and inhospitable throngs seemed far away as I mingled with these friendly people.

#### INDIANA'S ASSEMBLY AT FRANKLIN

From West Virginia my journey lay through southern Ohio with the Indiana summer assembly at Franklin as destination. Nature surely made West Virginia inaccessible, for to get out of the state the train on the short stretch of less than 100 miles had to pass through twenty-three tunnels. After crossing the Ohio River, majestically yet ominously rising from the deluge of rains, the train for several hours slowly made its way across a wide flooded region. Those who have never seen the disastrous effects of floods cannot picture what such conditions really mean. Acres and acres of corn fields were submerged. Along certain stretches of roadbed where the surrounding country was especially low the water reached the rails. Only the heavy rock ballast supporting the tracks prevented what every railroad man knows as a washout. Many a house found its first floor submerged, with several feet of water in every room. In one backyard two boys were hoping the flood would continue indefinitely for it had converted their yard into a huge swimming pool. In another yard a Ford car had been chained to a telegraph pole to assure its being on hand when the flood should subside. At every bridge groups of anxious looking people stood gazing at the rushing torrent beneath them, wondering whether tomorrow would bring still worse conditions.

Typical midsummer Indiana weather greeted me at Franklin. As at Philippi so here also a Baptist College had placed its spacious campus at the disposal of the conference. All the equipment and accommodations for successful conference work are thus made available, while the college derives an incalculable amount of publicity in having so many young people spend an enjoyable week in its environment. Nearly a dozen Baptist summer conferences are each year held on the campuses of our colleges, an arrangement obviously of mutual advantage.

The crowd at Franklin was likewise full of youthful enthusiasm which overflowed during the impromptu singing at mealtime, but the serious business of the conference received due emphasis. Unusual attention was given to foreign missions. As at other conferences the writer's book, *The Second Century*, was used in the mission study course, the teacher at Franklin being Missionary W. H. Duff of Burma, who also led the daily chapel



A CIRCUS VISITED ESCANABA DURING THE CONFERENCE WEEK BUT WITHOUT EFFECT ON ITS ATTENDANCE



CONFERENCE GROUP AT ESCANABA

services, thus each day bringing a missionary message to the entire assembly. An address by another missionary, Dr. J. C. Richardson, also of Burma, on the work of Baptists in their oldest mission field featured one of the evening programs. The crowded auditorium, and the rows of autos parked in the grove outside, showed how pastors and visitors from surrounding towns came in for these evening programs and profited by their inspiring messages.

#### IN THE FAR NORTH OF MICHIGAN

One more conference was in my itinerary, that at Escanaba in the northern peninsula of Michigan. This section of our constituency, little known to Baptists elsewhere, is out of the way of conferences and off the beaten path of visiting speakers. Seldom does a representative from Baptist headquarters include "Cloverland," as they call the territory, in his wanderings. The visitor is therefore all the more appreciated and receives a truly royal welcome and most attentive hearing. This is the famous iron mining region bordering on Lake Superior. Because of its location, separated from the rest of the state by the broad expanse of Lake Michigan, the Cloverland Baptists are isolated even from their own state convention. The convention supports an evangelist and tries to keep in touch with the churches, only four in number, which constitute the Marquette Association. The field has many difficult problems that make denominational progress uncertain. With a shifting population, for the mining industry obviously depends on the prosperity of the steel industry, church growth must necessarily be slow and highly fluctuating. One of the pastors told me that within less than a year fourteen families had removed from his town (there are no large cities), with inevitable effect on church finance and membership morale.

Being so far north and swept by breezes across the largest fresh water lake in the world, the summers are of short duration. Although it was still August, the chill of approaching autumn was in the air. In the backyards, overcoats removed from beds of camphor were basking in the sunshine getting ready for winter service. A few were already to be seen on the streets. Huge piles of fuel wood were being assembled. Once more New York with its torrid days and tropical nights seemed far away. Nevertheless, in spite of climatic and economic conditions, nothing could chill the spirit of this conference. The Marquette Association met first and the conference immediately on its adjournment, so that most delegates attended both gatherings. The Baptists of Escanaba opened their homes with characteristic "Cloverland"

hospitality and everyone was given a hearty welcome. The pastors served on the faculty of the assembly, while the "imported" talent consisted of Rev. M. L. Williams, educational director of Michigan, Miss Ursula Dresser of India, and Dr. H. C. Gleiss of Detroit. Naturally, with only four churches to draw from the enrolment was not large. Yet there was a compensating factor, for with a small enrolment everyone soon became acquainted with everyone else and thus the conference came to be like a great family gathering, with a common purpose, a delightful fellowship and an *esprit de corps* not easily possible in a larger crowd. For recreation there were camp fires, hikes, automobile rides, visits to the immense ore docks, and one day nature smiled with radiant sunshine and made swimming in Escanaba Bay an unexpected feature. These young people proved to be just as talented along dramatic and musical lines as their fellow Baptists farther south. It was a pleasure indeed to have companionship with the pastors of this association, who live most of the year in isolation.

It was a rare privilege to attend these summer conferences, to meet these young people with the boundless possibilities of life before them, to face the audiences in the auditoriums or at the vesper services, and to realize that here were the denominational leaders of tomorrow. These conferences promoted by the Publication Society and the Department of Missionary Education are rendering a service of far reaching value. They are training the church workers of the future. They are developing a missionary interest and loyalty that former generations of Baptists had no opportunity of acquiring. They are bringing great ideas, high purposes, noble ideals, to play upon the minds and hearts of thousands of young people in their impressionable years. It is a service that must inevitably help to counteract the deplorable influences and tendencies so observable among many of the youth of today.

One could wish that more of our pastors, church workers and denominational officials might take part of their vacation period to attend one or more of these summer gatherings. They would find in them a real tonic for the soul, and return to their tasks in the fall, regardless of problems, discouraging conditions, difficulties and what not, filled with a new enthusiasm and a more hopeful outlook as to the future. These young people are thinking, planning and praying. The denominational future is safe in their hands. One cannot attend such conferences without coming away with the conviction that they will prove to be just as loyal to the cause of Jesus Christ as any of the generations that preceded them.



ONE OF THE GREAT ORE DOCKS AT ESCANABA





# DEVOTIONAL

## A Hymn of Grateful Praise

By JUSTIN A. SMITH, D.D.

Oh! Thou in Heaven, who watchest over all,  
Father and God, and never changing Friend!  
Upward to Thee, as now night's shadows fall,  
My heart's warm praises and my prayers ascend.

How oft along life's winding, rugged way,  
Hast Thou upheld me 'mid the devious race,  
How oft Thy willing arm hath been my stay;  
And oft how sweet the beaming of Thy face.

How shall I bless Thee, Merciful and Good?  
Faint flows the song—too weak are mortal lays,  
To speak what gladness, love and gratitude  
Would prompt me utter in Thy holy praise.

Oh! teach me, Father, though with stripes and pains,  
That sweetest lesson which Thy children know,  
To make life's joyful and its sadder strains,  
Still, still to Thee, in grateful measures flow.

*(This beautiful song of trust and praise was written in his last illness by Dr. Justin A. Smith, for a half century the editor of The Standard in Chicago.)*

## For Help in Need

**O** THOU, Saviour and Lord, Who art light and life and love,  
unto Thee we look in the hour of our special need. The  
way before us is dark, Thou knowest, but Thou canst make it light.  
Be pleased, we beseech Thee, to shine in upon the way and make  
it plain that we go not astray in the midst of our perplexities.  
Shed the light of truth upon every problem; yet more, enlighten  
our minds by Thy Spirit so that we may be able wisely to solve  
the problems as they arise. We pray also for larger life. Thou  
hast told us, O Master, that Thou didst come to bestow life upon  
us, and life more abundant, and in our need we pray Thee give  
us of that life, so that we may walk in the fullness of its divine  
strength and buoyancy and gladness of hope. Infuse it all, we  
beseech Thee, with Thy spirit of love that transforms life and fills  
it with blessing to the world. Thus enable us greatly to serve our  
fellow men and to glorify Thee. Amen.

## Thoughts for Meditation

The only way to kill Christianity is to take it out of life and protect it. The way to make it shine and show its genius is to put it down in life and let it speak directly to life itself. Jesus is His own witness. Jesus does not need to be protected. He needs to be presented. He protects himself.—E. Stanley Jones in *The Christ of the Indian Road*.

Jesus wants His light-bearers to deal with themselves alone. The illumination they give forth will be a reflected light, but it must be reflected directly! It is to proceed without interference from the Source, and be reflected without interference from the individual. Hence the high necessity of the light-bearer's immediate contacts with his Father.—*Idem*.

The Master's cure for fear is a simple process of determining spiritual values as supreme over material things. Having reached that decision, the next step is the highest possible cultivation of the spiritual. This cultivation proceeds by the exercise of faith, and faith is grounded in one's consciousness of being a child of God.—*Lloyd C. Douglas*.

## On the Mount of Transfiguration

Look athwart that shining plateau at this moment. At this high level spiritual vision is clear. All anxiety as to machinery is for the moment profane and futile. One must here detach himself from the buzzing order of the day. Closing one's ears to controversies and debate, let us take the rewards of the glorious sunlit quietude of the mountain-top. What is it that there is visible?

Jesus! His face aglow with a divine light that is the badge of His ineffable divinity. Divine personality overlays those human features with such a glory as eyes have never seen. What a sight for timid, half-believing disciples! What an unveiling of infinite purposes! What do we need to see more truly than this shining face? We have nearly lost sight of Jesus in the trappings of the organizations we have set up to do Him honor. We have had our gaze turned from the simple, glorious character of Jesus toward definitions and descriptions and deductions about Jesus. We have argued and philosophized and exhorted, when what we need is simply to look directly and uninterruptedly at Jesus.

"No fable old, nor mythic lore,  
Nor dream of bards and seers,  
No dead fact stranded on the shore  
Of the oblivious years.

"But warm, sweet, tender, even yet  
A present help is He:  
And faith has still its Olivet,  
And love its Galilee."

Spiritual companionship! Something a chilly world does not afford. Many people are lonely for spiritual companionship but do not know what the trouble is. They purposely distract their minds by all kinds of activities. The pain of unrest spoils their good purposes, and the heart knows no rest. The fellowship on the mountain-top is the supreme corrective for worldly loneliness and for that restlessness that disturbs our jaded souls. On that mountain-top there proceeded a conversation that dealt with the eternal purposes of God and their human connections in time. The vocabulary and whole personal intercourse of those heavenly conversationalists was saturated with spirituality and divine grace and a great tidal wave of peace from the undisturbed sea of eternity rolled over that mountain-top. When we talk of fleeting, trivial, earthly things exclusively, preventing the consideration of great themes of God and the serious purposes of immortal living, a loneliness like some spiritual blight falls upon us. We need mountain-top comradeship and conversation to keep us glad and going Godward in our thoughts and life work.—*William C. Covert, in Religion in the Heart*.





*Top:* Two groups of children, the one on the left including teachers from the Zenrin Kindergarten at Naha in the Loochoo Islands of Japan. *Center:* Officers and teachers of the Zenrin Sunday schools at Kobe, Japan. *Bottom:* Children at play in the Naha Kindergarten; a busy morning in the household, and an afternoon in the clinic.

# How Evangelism Came to Compton Corners

*A STORY OF REVIVAL THAT MIGHT COME TRUE IN MANY COMMUNITIES*

BY HOWARD B. GROSE

## I

WHICH INTRODUCES THE READER TO STEPHEN HAYDON,  
HIS PURPOSE AND PROBLEM



STEPHEN HAYDON was pastor of the Baptist Church at Compton Corners. He had come to this field straight from Seminary graduation, with a sense of call to the rural church like that which impels the missionary candidate to choose the foreign field. Having seen the need of our rural communities and the decline of rural churches he had fitted himself for community service as a definite life calling.

Compton Corners was a small center in a prosperous farming community, first settled when the Puritans spilled over from the mother Bay Colony into the adjoining territory. Originally there was a Congregational church which ministered to a people who feared God and sought to keep His commandments after a fashion now only dimly remembered. Long afterwards, during a period of religious declension, an evangelist visited the section, and as the outcome of a series of revival meetings a little Baptist church was organized and left to struggle for existence. It had the warmth of new life, and while the income could not support a permanent pastor, supplies were had from the nearest Seminary, which used such churches as laboratories for sermon and pastoral practice. The young theologists naturally drew what young people remained on the farms, and as the old families began to die off and move out the older church grew weaker until finally it closed its doors. The Baptist church had its ups and downs. Occasionally the people tired of the constant shifts and called one of the promising young preachers. If he came, he looked on the country church as a stepladder to something higher up and soon stepped on. Many experiments filled a period during which the religious interest of the community steadily waned. Compton Corners was a problem, not unlike in general aspects a thousand other rural communities in all sections of the country. If a home mission field, in a community with a pedigree reaching back to Cotton Mather and Roger Williams, could look humanly hopeless, this one might put in a bid for the place. Two churches—one closed, the other pastorless, a recipient of state aid from its birth, and only kept half alive by the zeal of two or three missionary women and one or two loyal men, with a community indifferent—that was the situation which Stephen Haydon faced when he was called to Compton Corners and accepted the call. It was the human impossibilities of it that attracted him. He had declined two calls to city churches because he believed the Master called him to the country. He had no illusions about the work, but he had strong convictions and faith. He had found a young woman who sympathized with his ideals and was ready to join him as partner in a life adventure consecrated to the service of Jesus Christ. So he was married

and presently ordained, and found himself and his bride in Compton Corners, to learn by experience whether it was God's will that he should be a rural community pastor and leader.

## II

WHICH TELLS OF THE FIRST DAYS, THE FIRST REBUFS,  
AND HOW TRIALS WERE MET

Affairs went on promisingly at first. The people were interested to see the young couple and hear the new preacher. Both were worth seeing and he was worth hearing. He had been one of the best men in a rather remarkable class, an honor student, a natural leader and speaker, with a winning personality. He had no trouble in making his way into the liking of the people. But while the congregations were good on Sunday morning, that was about as far as the general religious interest went. There was plenty of kindness, and the minister's charming wife had no lack of proffered society. Compton Corners realized that a rare couple had come into its life. Why they were there and what should lead such a brilliant young man to come there and stay there was a mystery that formed a staple topic of conversation.

Stephen's first move was to make a survey of his parish and discover the community needs and the working material which he had at command. The plentifulness of the needs and the lack of material gave him his first feeling of depression. There was practically no organization in the church, and he set himself to do what was possible to remedy that. Incidentally through getting men to serve as trustees and deacons he gave them something to do, and that was one incentive to interest. He tried to enlist teachers for the Sunday school, but as for a teachers' meeting, that was asking too much. The absence of interest in missions and in denominational affairs was another problem, and here he found that tact was especially necessary. The first rebuff he met was when he endeavored to put on a missionary program and proposed that the church adopt the apportionment made by the state committee. This brought out all the opposition of the members who objected to being told what the church ought to give, who themselves gave practically nothing to denominational objects and not overmuch to current expenses. The pastor saw that he must be patient and begin a course of education. He had a strong sermon on stewardship, but he could feel the chill in the congregation when he delivered it. There were few comments but the usual commendations were absent. The deacons and trustees, when he called them together to consider the apportionment, voted against it as at present inadvisable, asserting also that the amount was ridiculously large for a poor church that couldn't pay its pastor's salary without help. This cut Stephen to the quick, but he restrained himself, accepted the situation with the remark that he hoped they would see things in a different light later. But he was not of the type that gives up at the first failure.

Meanwhile Mrs. Haydon had succeeded in getting quite a group of the women to form a mission circle, which was using the stimulating programs furnished by the women's societies. That was one achievement of decided promise. She was also gathering a World Wide Guild chapter, canvassing the entire community for girls. At the end of the second year it was clear that real progress had been made, but on reviewing them the pastor was far from satisfied. It was true that he and his wife were personally popular, much invited out and sought after socially. The Grange had put him on its program as often as he could find time to accept. The Association had immediately honored him with place and calls to serve. All on the material side was favorable, but it was the spiritual side that troubled him. Of additions to the church there had been few by letter and only four from the Sunday school by baptism. He had taken the entire community into his pastoral care, and the people responded without regard to church affiliations. His faithful calling had told, his kindness and sympathy had blessed many households, he knew he had done good and brought the truth home to some hungering souls. But for two years of effort the results seemed small; and the most wearing thing which the young couple, occupied with real problems and burdens, had to meet was the incredibly small and pitiful range of the life of their people. How could they be awakened to the realities of the abundant life which Jesus came to give to men?

### III

#### WHICH INTRODUCES THE WASHINGTON CONVENTION AND WHAT CAME OF IT

The pastor began the third year with undiminished determination and enthusiasm. Whatever disappointment he might feel, he took good care that the people should not know it. When his first suggestion about an every member canvass was made, receiving as little encouragement as the apportionment proposal did, he said quietly that it was something to think about and went on with other things. Deeply interested in missions he had no idea of giving up his efforts to arouse missionary interest. He had become familiar in the Seminary with the new methods, and he secured the missionary literature and catalog of stereopticon lectures. He had been a reader of *MISSIONS* since his first year in the Seminary, and kept himself informed not only about our missionary work, but about conditions in the foreign lands. If the people did not appear to like straightout missionary or stewardship sermons, there was another way to inject interest, and he employed all the means that would serve to accomplish his purposes. He used the stereopticon lectures, biblical and missionary, Sunday evenings. He found that illustrations drawn from the missionary fields attracted attention. Occasionally he read a short but thrilling story of missionary heroism, and holding up a copy of *MISSIONS*, told the people that they would find the magazine that brought them such news more interesting than fiction. He took up the matter of a mission study class in prayer meeting, but the support was not sufficient. The senior deacon expressed the feeling of the older ones when he said, with a touch of pathos, "Pastor, why must you take up all these new-fangled notions? Aren't we doin' well enough, and don't we come out to hear you preach? You ought to let us

have a little peace and just give us the old gospel." This was what they were getting without knowing it.

Stephen's work was attracting attention outside, and he was asked to make addresses on the rural church at various ministers' meetings. The Home Mission Society, which was giving special attention to the rural church problems, took note of him, and invited him to speak at the Washington Convention. This was an honor that the church could not fail to appreciate, since it was the first time in its history, and one that delighted him and his wife, for he had not seen how they could meet the expense of going. He worked on his address, put his heart into it, and this with thorough knowledge of the subject backed by experience assured his success when he faced the great body of people in the Auditorium. That, however, was not the feature of the program that interested him most. It was his first convention, and he had not anticipated the spiritual effect it was to have upon him. From the keynote address on he was more and more impressed with the spirit that prevailed. President Rhoades imparted something that made the atmosphere electric. The sight and words of the missionary candidates stirred his soul. The financial outcome filled him with contrition as he thought of one church that had not done its part. Then came the culmination for him in the appeal of an Evangelistic pastor, with the proposal of a six months' period of personal evangelism, reaching into the smallest churches, all giving right of way to the supreme purpose of the church of Christ—to save men and train them in righteousness.

That idea filled Stephen Haydon's mind and moved his heart with a new and overwhelming purpose. He had known what the need was in his field, but never had he felt it as now. Compton Corners must have its full share in this program, and it was his part to see that it had. Before he slept that eventful night he made the start with himself. Then he had knelt with his wife and they had consecrated all their powers anew to a personal work in carrying the message of salvation to the men and women and children of their community, beginning indeed with their own church members. The Washington Convention meant something to Compton Corners of which its people never dreamed—a spiritual revolution of which even Stephen had no conception. But he had a new vision, a stronger faith in the power of the Holy Spirit, a deepened sense of the Master's presence, and a determination to be faithful to his trust. In a true sense it was not the same man who left Washington when the Convention was over. The divine power had touched him with its quickening spirit.

### IV

#### IN WHICH THE ERA OF EVANGELISM COMES TO COMPTON CORNERS WITH REVIVAL POWER

Filled as he was with the enthusiasm and emotions aroused by the Convention, Stephen Haydon had no illusions as to the character of the contest in which he was to engage. He knew the power of inertia, of indifference, of selfishness, of tradition and habit. He was familiar with the forces of evil everywhere present, in country as well as city. He had to make the start almost alone, so far as the men were concerned. He could rely on the prayers of a few faithful women, and that was a comfort. But as he thought it over on the train, he realized fully that this was not a task that could be ac-



complished by human means alone. Unless Christ went with him and spoke through him he must surely fail. So his prayer went out to the Master in a great plea for companionship and the gift of His spirit. And a deep peace came to him and remained.

In the consciousness of a new power which brought with it a sense of trust in divine guidance, Stephen did not attempt to map out a program of procedure. He felt that it was better to go step by step and let the way open without attempted artificial forcing. Most of all he wanted to be sure of his own spirit. In this mood he prepared to give on the first Sunday after his return a report of the Convention. One of the things he had accomplished was the formation of a small group of young men and boys into a simple club which he called the Pastor's Helpers. He led them in their games and hikes and gave them work that helped him and interested them in the church. To them he turned now when he wanted to advertise thoroughly throughout the community the Washington Report on the next Sunday morning. Since the community had no local paper to rely upon, he had provided himself with a mimeograph outfit which enabled him to issue bulletins and announcements. Making the notices as striking as possible, he sent them out to the homes by his willing helpers. Then to add a touch of personality, he spent two days in visitation, selecting the strategic places and giving a warm invitation to attend the service.

Never had he prepared a sermon or address with more care or more prayerfully. He knew that much depended upon the impression made by the report. He decided that the most effective way was to take the congregation with him to the Washington Auditorium and live over again the high moments of the sessions, making his hearers sharers in the experiences that had thrilled and revitalized his own soul. This was indeed the effective way. A convention report can be made dry as dust with detail, like a program, or it can be made a living narrative full of inspiration and appeal.

The notice had been well spread and the church was filled when the pastor entered the pulpit. He had come from prolonged prayer, pleading for the presence and power of the Holy Spirit in the message of the morning. There was something in his face that impressed many in the audience. There was a new tone also in his voice as he read the Scripture lesson, and as he prayed the stillness was tense, so real seemed the Infinite Presence with which he was communing. Those who knew him best wondered what had happened. The wonder grew as he began the story of the convention. Never had he spoken with such deep feeling, such persuasiveness, such portrayal of spiritual emotions. When he came to the address which had proposed the period of evangelism his description swayed the congregation as the original address did the vast body in the Auditorium. When he went on to picture what such a revival of true religion would mean to their community, to the church and the individual lives in the homes, he seemed truly inspired, and his passionate desire imparted itself to hearts that had long been untouched by spiritual things. He closed with a thrilling appeal in burning words, and after a brief prayer pronounced the benediction. Without waiting for the customary greetings he left the room, and the people, still under the spell of the address, dispersed quietly to think it over, not a little perplexed as to the change in the pastor. The opinions of course were varied,

but there was unanimity on one point, that the pastor had preached a wonderful sermon, and given them something serious to think about.

Stephen had no idea of waiting until October to begin evangelistic work. He first gathered a small number in a daily prayer league, with a revival as its special object. Calling on members whom he hoped to enlist for personal effort was his next step. He did not under-rate the difficulties of this task. When he had secured the promise of ten, including two men, he formed a training class and unfolded his plans for that type of work. They agreed to aid in establishing group prayer meetings, and by patient visiting he secured assent and promise of support when the busy farming season was over. He said no more then about special evangelistic effort from the pulpit, but his sermons were direct gospel messages filled with the spirit of the Master, centering always in the Christ who alone could save men from sin, and delivered with appealing fervor by one who knew the joy of salvation.

Rejoicing in the discovery that the Spirit was working in many hearts and in unexpected places, Stephen recognized his responsibility to other pastors and churches in the association. He invited a number of the pastors to meet with him, and told them of his new life and his hopes for his people. They had not been at the convention and had paid but little attention to the proposed evangelistic period. Conferences never came their way, and denominational affairs were remote from their thoughts. The need of revival, however, was felt by all of them, and they were ready to see what could be done by some sort of united effort, which could be planned at the association meeting in September. They were deeply impressed by Stephen's earnestness and faith, and formed a pastors' prayer group that should regularly include in its petitions the interests of the denomination and its missions. Thus a wider movement was started which was to result in untold blessing.

The deep spirituality and heartfelt sincerity of the pastor had its effect upon the church and community alike. He had not only the regard and respect of the people but their confidence, and his plain desire for their welfare won their affection. He spoke the truth without evasion but in love, and sin became the hideous thing it is as he pictured its work in their own community, then showed the salvation from it through faith in Jesus Christ the Redeemer. He found an unexpected welcome as he talked with men who had held themselves aloof from the church. He learned their story and told them his own experience, leading always to the loving and gracious and forgiving Saviour. This personal work with men enriched his own spirit and gave him understanding of others. The young men and boys were his devoted followers and readily became scholars in the school of Jesus under his leadership. Then he noticed a perceptible change in the atmosphere of the midweek meeting as well as in the attendance. Formerly there were only two or three who ever offered prayer, and if there was life in the meeting the pastor had to inject it. Now there was a spirit of prayer that seemed spontaneous. The burden of the prayers was for a revival, together with the expression of penitence for lives that so poorly represented the religion they professed. When the pastor, realizing this change, suggested that the time had come to hold some of the group prayer meetings there

was a response that indicated the genuineness of the spiritual movement that was quietly going on in the hearts of the people.

Through these group meetings the influence of the growing desire for a more truly Christian life was diffused widely, and the result was soon felt in the church services. All available space around the meeting house was filled on Sunday morning with parked cars, and families that had made Sunday a driving holiday now filled the pews long empty in summer. Religion was everywhere talked about. Summer visitors did not fail to hear of the wonderful preaching of "our pastor, the finest minister anywhere." Nor did they fail to agree with the opinion of the members when they heard him. More than once he was asked if he would be willing to preach in a city church looking for a pastor, but he had only one answer.

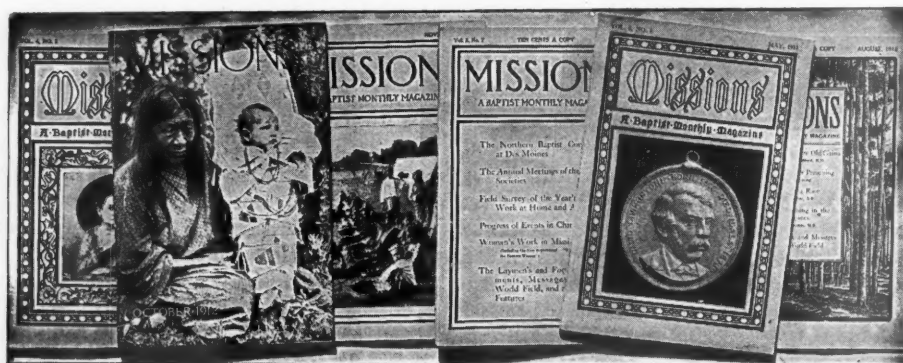
Thus it came about, not through human planning but by the power of the Holy Spirit, that the church at Compton Corners experienced a real revival that included the great majority of the members. And now the pastor was ready to have those who had enlisted for personal work undertake that delicate task. Until the church members were showing Christianity in their daily lives he questioned the wisdom of approaching those who were outside. He had found, in his own personal approaches, that one of the commonest excuses for not belonging to the church was the unworthy character of certain members. While this was not a good excuse, it was a fact to give one pause. He knew that one of the hardest things the foreign missionary has to face is the unchristian conduct of people from Christian countries. A revived church could invite people to come because it had something to offer them. The fact of the revival was well known, and the changes it had wrought in many families were not concealed. Hence the personal workers were preceded by favoring conditions, and found the way prepared for their approach. The results were surprising, as they always are when the gospel is brought home in a heart to heart way with manifest sincerity and a true fellow interest. For some weeks the pastor had given an invitation at the Sunday services, with a number of responses. Now he started a brief after-meeting, which afforded opportunity for closer contact and acquaintance. Baptisms soon become frequent and entire families received the hand of fellowship together.

There were no special meetings, and no outside evangelist was called on to preach. Stephen Haydon believed wholly that every pastor should be his own evangelist, and be that all the year through, leading an evangelistic church of fellow workers. He did not underestimate the

value of true evangelists, nor of programs and conferences and stimulation where these were needed, but he believed that fewer such means would be needed if the pastors were accustomed to more reliance upon their own efforts under God, and had a soul winning passion.

Before Christmas came Compton Corners had experienced a transforming work of grace. The Baptist Church was now the center of interest and of unselfish service for the entire community. The warmth of its spirit was felt throughout the association, and the new acknowledgment of stewardship was known at the national missionary headquarters. The pastor had not been negligent at this point. When he brought up the matter of the apportionment and the every member canvass, with a church budget covering all the expenses and the benevolences, the assent was as hearty as the dissent had been effective the year before. A genuine revival settles the financial problems. Moreover, the church had repented of its action in long taking state convention money when it was abundantly able to pay its own bills, and had added a generous amount to the pastor's salary as a faint token of its appreciation. It was rapidly approaching its goal of every member a contributor of some amount, listed on the treasurer's roll. A mission study class was arranged for January with an enrolment including all ages from juniors up. The younger boys in the Pastor's Helpers' group had organized a Royal Ambassador company, and what with the Guilders and Crusaders and women's circle the church was a hive of missionary activity. Nothing less than this could have satisfied Stephen Haydon's ideal, for one of his favorite remarks was that a church must be missionary if it is Christian.

This is a story, which critics may object makes things too easy and improbable, but it tells nothing that might not happen to any rural church and community anywhere in our country, if its pastor caught the spirit of that evangelistic proposal at the Washington Convention and resolved by the grace of God and in the power of His Holy Spirit to fit himself first for the work of an evangelistic pastor and then apply himself to the task of awakening his people to the need of a revival of real religion, beginning in their own hearts. The church at Compton Corners presents practically the same conditions that are to be found in hundreds of our churches. To reach and inspire them is one great purpose of the evangelistic effort which this simple story would make more real and possible to many a pastor working amid discouragements and loneliness. "The Lord's arm is not shortened that he cannot save."





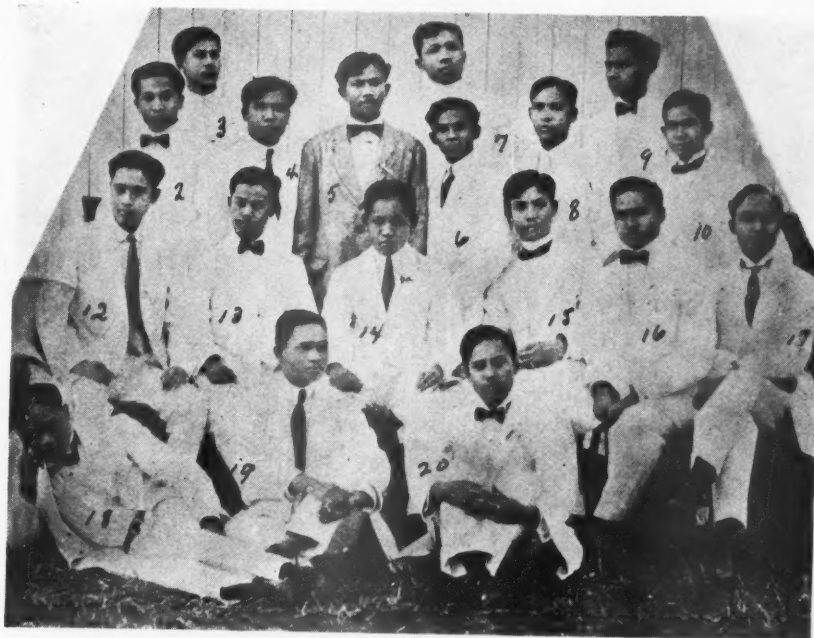
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## Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR  
MISSIONARY ENTERPRISE AT HOME AND ABROAD



BAPTIST HIGH SCHOOL STUDENTS IN ILOILO, PHILIPPINE ISLANDS



BAPTIST CHURCH COMMUNITY HOUSE IN  
TEKONSHA, MICH.



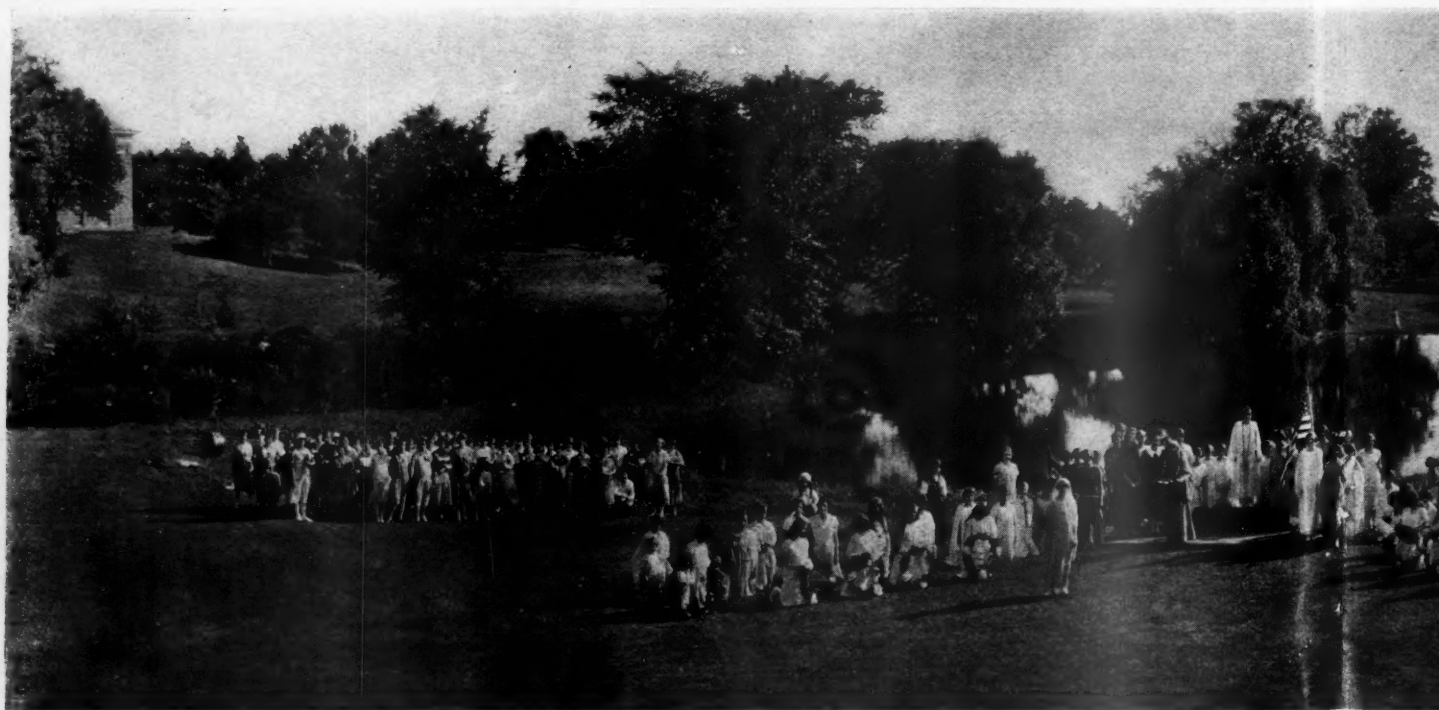
MISSIONARY H. J. OPENSHAW AND GROUP OF CHINESE AT THE OPENING OF A NEW OUT-STATION IN WEST CHINA





## Moslem Costumes used at the Missionary Conference at Northfield, Massachusetts

In the upper picture Mrs. Montgomery is seventh from the right in this striking group, who made the demonstration of the book. The scene was one to make a profound impression upon the beholders. The book, which missionaries know the Moslem world and its conditions the best, is a study book that can be studied and used in the home. It contains: Life; the Moslem Woman, theory and practice; Native Measures of Reform; Islam and Christianity. The authors write of these Moslem sisters have ourselves seen the oppression that is done under the sun and have been inspired by the power of the living Christ to redeem and transfigure lives." This is a book written from burning conviction and who study it cannot fail to have their minds enlightened.





achusetts, in Illustrating the Foreign Mission Study Book, "Moslem Women" made the book vividly real. The picture below shows the picturesque setting at Northfield during the beholders. "Moslem Women," by Dr. and Mrs. Samuel M. Zwemer, who of all living studied and that invites to study. Clearly it sets forth the facts. The six chapters describe Moslem Christianity; Missions for Moslem Women; Cheer and Challenge. The authors say: "We who and have beheld the tears of such as are oppressed and have no comforter. We have also witnessed from burning hearts and it makes its way to hearts capable of being touched by human need. Those enlightened and their faith in Christ strengthened.



## Board of Missionary Cooperation

### AN ENCOURAGING GAIN

For the first three months of this fiscal year Northern Baptists made a record that is full of encouragement to all who have at heart the welfare of the missions and benevolences sustained by the denomination. From May 1st to August 1st, receipts of the Board of Missionary Cooperation were \$661,513.79, a gain of almost exactly \$50,000 over the record for the corresponding period last year. This, to some, may not appear a very large increase, but its significance grows when we observe that we made a gain not only for the first quarter of the year, but for each month in that quarter. In August our rate of increase was 8.16 per cent, which did not match July with a gain of 14 per cent, but there are reasons which make the fact of any advance in August a cause of satisfaction. It is, for example, difficult to speak a good word for the weather experienced during August in many parts of the Northern Baptist area. Still, despite disconcerting alternations of heat and humidity, plus the usual vacation situation, we did go ahead.

### THE HONOR ROLL

Significant also is the fact that we made this gain over a wide area and not in one or two spots affected by special conditions. Twenty-two state conventions and the District of Columbia are listed in the report as having exceeded their remittances for July last year. This wide distribution of the increase is a pretty sound proof of real growth of missionary interest throughout the denomination. The conventions entitled to places in the honor roll are West Washington, South Dakota, New York Metropolitan, New York State, North Dakota, Missouri, Northern California, Minnesota, Rhode Island, Wyoming, Iowa, Delaware, Idaho, New Jersey, Indiana, Nebraska, Massachusetts, Kansas, Connecticut, Colorado, Ohio and Southern California. Five others, West Virginia, Wisconsin, East Washington, Illinois and Pennsylvania, narrowly missed inclusion in the list.

### A GENTLE REMINDER

Lest we forget and become over-confident, the auditor of the Board of Missionary Cooperation gives a gentle reminder that in spite of our recorded improvement the receipts of the Board for the

first three months of the fiscal year were a little less than half the amount due under an equal monthly apportionment of the Unified Budget. So there is still plenty of reason to counsel persistence in the effort to reach the ideal of "a twelfth on time every time."

### EFFECTIVE METHODS

In many states, the work of getting the churches to accept definite quotas and the movement to get them committed to the monthly one-twelfth payment has gone forward during the summer. The Department of Missionary Cooperation of Ohio sent to each church a novel poster. Two graphs were shown—one representing the contributions and per capita giving of Ohio Baptists from 1917 to 1926 and the amount to be raised in 1927. The other was a chart of a stairway representing "the seven steps to success" which included: prayer; "live" missionary chairmen and committees; the every member plan; setting of a goal that challenges the best efforts of the church; a monthly follow-up to secure full payment of pledges; survey of church to find out present participation and ability of members; and education of the church membership through lectures, literature, speakers, etc. If these steps were taken by all Ohio churches, they would surely lead to the raising of the full state quota.

Michigan has also used the stairway idea for a very practical poster. The state missionary goal and amount due each month were placed at the top of the budget stair, with blank spaces below for the church to fill in with its yearly and monthly goals for current expenses and missions. There was also a section where the church record from month to month was shown and provision was made for the local church to enter three amounts in each section every month—the amount due at the time, the amount paid at the time, and the balance unpaid. These posters were hung in a prominent place and every member was kept informed of the exact financial status of his church.

Idaho found that one of the contributing factors to their success in raising its full quota last year was the use of a "Thermometer" poster which was designed by the state convention officers.

Two thermometers marked "ourselves" and "others" represented the giving of the local church for current expenses and benevolences. On the right hand side of each thermometer was a black arrow indicating the amount of money which should have been collected by the church at a given time. Red arrows on the left showed the amount actually collected at that time. The arrows could slide up and down on pieces of elastic and were moved into position each week. Two columns in each thermometer were filled in white, black and red crayon as the arrows were moved up. A good many pastors have written to say that they could not get along without this poster.

### FIELD NEWS

At the annual meeting of the Central Association of Kansas, delegates resolved to make this year a banner one for the association by seeing that each of the twelve churches included achieved its full mission quota. The Secretary of Promotion for Kansas, Rev. Alpha Ingle, reported a fine and hopeful spirit of cooperation when he returned from a trip among some of these churches.

The Associational Committee on Promotion or Missionary Cooperation of Massachusetts was busy during June and July trying to get all churches in each association to accept their apportionments, or to accept some other definite amount as the goal for the year. In July over one hundred Massachusetts Baptist churches had accepted some definite objective in their missionary contributions for the year and every day since then has brought additional returns from the churches.

Secretary Curry of Montana and Mr. Van Englen of the Emmanuel Church, Missoula, have visited all the churches they could reach this summer and reported to them the Washington Convention. They have urged the churches to make their budgets at once and to remit the same in full monthly or where this cannot be done each month, to send all possible. They have also presented the Missionary Quiz Book.

The Field Activities Department cooperated with the Department of Missionary Education in securing joint representation in each summer assembly. The person selected to represent the two departments brought before the assembly the three denominational aims for the year:

The acceptance of a quota by each church.

The putting on of an Every Member Plan to secure its pledging.



The monthly one-twelfth method of payment.

Dr. Day has worked this summer in the western states helping to organize the state groups of laymen. Judge Witty, who has been in a sanitarium in St. Paul, hopes soon to be at work again.

### The New Book of Remembrance

The *Book of Remembrance* for 1927, published annually by the Board of Missionary Cooperation as a manual of prayer and missionary information, will be ready for distribution before November 1st. An appealing cover design was made for this edition by Mrs. Speakman, wife of Harold Speakman, the author of *Hilltops in Galilee* and other books.

A new feature of the book will be that the scriptural readings instead of being disconnected portions of the Scripture are so arranged that they will take the reader through the entire New Testament.

The 1927 *Book of Remembrance* will be obtainable for twenty-five cents from any of the Literature Bureaus at 504 Columbia Building, Los Angeles, California; 700 Ford Building, Boston, Massachusetts; 2328 South Michigan Avenue, Chicago, Illinois; 276 Fifth Avenue, New York City.

### The Cost of Being a Christian in Assam

Jesus' words, "I came not to send peace, but a sword," have come often to my mind during the past weeks. As the old, old story of Jesus and His love was told in heathen villages during Dr. Crozier's recent tour, it made an irresistible appeal to some of the boys and girls especially, and they have fled from home and village to learn more of the way of life.

The chief of Jampi was one of the leaders in the Kuki rebellion of 1918-19. He has driven away evangelistic bands, not even allowing them to stay all night in his village, but Dr. Crozier's medical work won him a welcome and he spent six days there. A niece of the chieftain, an orphan whom he had brought up, a girl perhaps fifteen years old, heard the gospel for the first time. When the missionary left the village, she followed him, carrying one of his loads. Instead of returning with the others she followed on to Sangnao, where there are a few Christians and a mission school. She began to hear about a girls' school in Kangpokpi, and finally got somebody to tell Dr. Crozier that she wanted to come. So he sent her to me at the first opportunity. I was delighted with this frank, eager girl. I asked the two widows whom

we are teaching to be nurses to let her stay in their house, and got her a slate and pencil and primer. Although the girls' school was crowded, Mrs. Pettigrew kindly admitted her.

A few days later one of my servants told me that a girl from his own village had fled to him. She heard the Word in a village near hers where Dr. Crozier had been. She had believed, but had been told by her parents that she must give up such notions or leave home. He knew how to sympathize, for he, a chieftain's son, had been driven out for the

suade them to go back, the men finally went away, but the girls, fearing that they were in hiding, stayed here all day. Their friends brought them food.

Shortly afterwards Christians from the village above the compound brought me another girl who had arrived at their house the night before. She had started out from Buning with a girl friend. The Christian teacher in Sangnao, a day's journey from there, had advised them to come to me and gave them a letter of introduction. On the way they came suddenly upon people from Buning, who were making a new Government path. Recognized and pursued, they fled to the jungle and got separated. After wandering for some time, this girl found the path again, but had not seen her friend. On and on she had come alone, in fear and trembling. Only now is that expression of fear leaving her face. Of course I could not turn her away, and the nurses made room for her also.

Late one afternoon her father and uncle arrived and I called her. She came to our veranda at my bidding, but when they tried to persuade her to go with them, she utterly refused. Dr. Crozier and I stayed on the veranda to protect her and see it through. We felt sorry for these men. It was a real tragedy for them. They were hungry and tired. They had been searching for her for ten days, they said, having been here once before she arrived. While they were waiting for their supper, the girl fled away again. The next day I learned that she had returned to the nurses' house to eat and sleep, but was off again before the others were awake. The men, who had spent the night in the village above, came down early in the morning. We assured them that we knew nothing of the whereabouts of the girl. They requested that we forbid her staying here. We replied that if they would consent to her being a Christian in her own home, we would urge her to return. The uncle said, "I will not hinder her," but the father remained silent. They went away. The girl came out of hiding and is still here. Her friend also finally arrived, footsore and weary. She is an orphan, so her relatives have left her alone.

Four of these runaways are living in the nurses' house, but only Hathlai, the girl from Jampi, was allowed to enter school. So I have given the others work in the garden in the mornings and sewing in the afternoons. Now I am giving all of them a chance to learn to read. All have asked for baptism and are being carefully taught what it means to be a Christian.—William Pettigrew.



Cover for the Book of Remembrance

same reason. I asked him to bring the girl and the minute I saw her face my heart went out to her.

The same day two girls from another village were brought to me. They too had run away from home that they might be Christians and go to school. They have relatives on the compound with whom they can live, but when men came to get them, they fled to me for protection. I allowed the men to come in and talk, but told them they must not beat the girls in my house. Unable to per-

## Giving Thanks

BY GERTRUDE E. RYDER OF TOKYO



**WE MOVED** into our new home on the sixth of June, just five months to a day after vacating the old building, and just two months too late to receive the influx of girls with the beginning of the new school year. I was disappointed to be so late but it could not be helped. It has made the finances hard to have only 30 girls instead of 40. But every place is promised from next month already and we shall be turning girls away very soon, for lack of room. Our building is fine and every day as I think how it came, I repeat the words, "Stand still and consider the work of the Lord."

From the first of September we had several afternoon meetings to show the building and to give its message. The Yotsuya Church Woman's Circle brought 18, mostly non-Christian women; the meeting held for the neighborhood ladies brought 27 with 15 children, all non-Christian; the Church Kindergarten and Children's English Class Mothers' Meeting brought 27 other non-Christian women. The women have been delighted to see a new, modern, partly foreign building, and while eating home-made ice cream and cake in lieu of Japanese tea and cakes, to listen to a story of faith which has run like this: "I have a friend in Yokohama who was teaching a group of women and among those who professed faith in God was an old lady. She gave her testimony with great glee that she had asked God for some material blessing and that He had given it at once. My friend said, 'That is all right, grandmother, but could you believe in God if He hadn't given you the thing you asked?' Whereupon the old lady answered with as much alacrity as before, 'Oh, no, I couldn't.'"

I have thought of this old lady's attitude a great many times since I began to ask for money for a new building. When I came to Yotsuya twelve years ago, the building was small, inconvenient, and unattractive. At that time our mission asked the Woman's Board for money to put up a new building for this work. The answer, "Sympathy but no money," came back. I was disappointed, but we waited two or three years and again asked for the same thing. The answer was the same. I was again bitterly disappointed, but I continued to pray. After another three years the Mission

again repeated its request. Again the answer, "Sympathy but no money," came back. This time the disappointment was crushing, but I had much longer known God and His love and fatherhood than had the old lady in Yokohama, so I held on to God, although He did not give me the thing I sorely desired. Did God really mean that I should spend the last precious ten years of my service for Japan in this cramped dingy building? It was a struggle to say, "Thy will be done," but I finally reached the place where I could say, "If it is God's will that I continue in this way even to the end of my service, I will be content and work as hard as ever I can." Very soon, however, after this positive giving over of everything into God's hand, a letter came from America saying that "A friend" wanted to know my needs and desires. Not long after my answer reached America, word came of a gift of \$25,000 gold from that American woman whose name no one knows to this day. That was wonderful, but another wonderful thing was that the money came at just the time exchange was the most favorable and we made 16,000 yen on the gold that came; then too, the money came when building material was at its lowest and so we could put up this beautiful building; and whenever you look at it, please remember that *God gave it to us.*

On November 21st, we dedicated our new building. Some thought that because so many had seen the building by coming to the parties and meetings the attendance at a dedication service would

be small, but about 100 were present. The dining room and study were thrown together for the first time and we found that we could easily seat 170 if necessary in the "Assembly Hall." The Yotsuya Church pastor had charge of the program and gave a short history of the Dormitory. I gave the story of the coming of the money. The Christian architect told the story of the building; of the Sabbath being kept as a rest day by the workmen while on this job; of the giving of 110 Bibles to the regular workmen, and of evidences of their gratitude for them and of their reading them. Miss Chiyo Yamada, for 38 years a teacher in our Mary L. Colby School in Kanagawa, gave the principal address and Dr. Axling the dedicatory address and prayer. The Dormitory girls sang a dedicatory hymn in three parts. Tea and cakes were served in both the Dormitory and mission parlors, and many were shown over the building. It was the day for which I had waited twelve years.

On November 28th I had a small meeting to celebrate the fiftieth anniversary of the coming of our first single women to Japan. I invited all our Tokyo and Yokohama missionaries and all of other denominations who remember the ladies, 52 in all. We have had five annual parties for ladies 60 years of age or over, but not till December 1st have we had a party for old gentlemen.

Our new building is a joy, but we still have human nature problems. Please pray that God's spirit may come upon us in power, that souls may seek their Saviour, that the Christians may be true, that the matron and the missionary may be given strength to live the Christ life with the girls and all who touch them in any way. This is our earnest desire.



LAYING THE FOUNDATION OF THE YOUNG WOMEN'S DORMITORY IN TOKYO



## How Churches Grow in Porto Rico

BY G. A. RIGGS

*General Missionary of the American Baptist Home Mission Society*

About three or four years ago two land-owners, in what we might term the township of "Quintana," decided to plot off a considerable portion of their land in town lots. The plan included the opening of a short-cut street out of San Juan towards Carolina. The place seemed popular from the start, even though they have not yet learned to put over the great lot sales so common in many parts of the States.

One of those who bought a lot was a carpenter, who is a member of our Rio Piedras church. He had only enough to buy the lot and just start his house; but he managed in some way to get a roof over a part of his future home, and moved in with only a part of the outer walls up and with no doors. Then as he got his pay each week he would buy lumber with whatever money he could spare above actual needs for living, and in the evenings would put the lumber in place. Thus the house grew very slowly.

One evening as he made his way homeward, whistling to express his contentment in seeing his own personal property grow day by day, he was attracted by some singing. As he came closer to the house from which the music came he recognized that it was a hymn which was being sung. A smile of happiness forced the whistle to stop, for here were doubtless fellow Christians, and really near neighbors. He walked up to the house, and as he says, without even stopping to knock, opened the door and boldly announced, "I am your brother." This was just a little out of the ordinary, even for Porto Rico. So the owner of the house said, "Who are you, anyway, and on what basis do you claim to be a brother?" "On a perfectly proper basis," said Don Juan, for Juan Castillo was the name of the carpenter. "You are evidently Christians, and I also am a Christian, thus

we are brothers in Christ." At that there were warm greetings and a long conversation. Out of this odd meeting grew a Sunday school; for finding that there were two Christian families in the vicinity they felt they should have a Sunday school for themselves, and for such others as they could gather in.

They begged the Rio Piedras church to send some one to direct this Sunday school which they were organizing, and which they offered to house in their own homes. It so happened that the Young People's Society of the Rio Piedras church was just at this time getting a new vision of the opportunities for service that lay all about, and of the responsibility they had as young Christians. They were looking for places for expansion, and especially along the line of conducting Sunday schools. Thus the Lord was preparing their minds and hearts for the work even while He was preparing the work for them. One of the young men was assigned this field, and entered it with enthusiasm. For a long time the school met in the partly finished house of Don Juan. The largest portion of the house which was protected from sun and rain was as yet without floor, and no room divisions had been made; and it even lacked the outer wall on the one side. The children, and older ones, too, perched on the floor joists and dangled their feet to the time of the music, and sang as if they were housed in the finest cathedral.

But the school grew beyond the bounds of this "house," so more room had to be found. One class met for a long time out in the open. The trouble with this was that showers come up rapidly in Porto Rico, and when a sudden shower came they had to scatter to find shelter. If you have ever seen a mother hen with a good big brood of chickens in a sudden shower

you can visualize the whole thing; distress on the part of the teacher; and effort to help the little ones, with very little success, and with great confusion. Some scampered under the house, some ran to nearby houses. And yet the school grew. Three houses were finally used instead of one; and it was felt that something must be done towards the securing of a permanent and adequate home.

During this time the enthusiasm in the Rio Piedras Young People's Society was growing. Other Sunday schools were being established. Other places were also experiencing the need of larger and fixed quarters. Thus a "chapel fund" was started. The number of Sunday schools grew to ten; some, more than an hour's walk from the town. Each place naturally wished a chapel, and especially since each was making an effort to raise money for this purpose. When I returned from the States the Young People's Society had more than \$200 in their combined chapel fund. Quintana seemed to be the logical place to put the first chapel, for it offered every promise of developing so that a church could be established there soon. Imagine the difficulty of convincing the other nine places that Quintana should come first. It was just before I returned that the pastor of the church, Rev. Jose Delgado (our first native pastor to secure a college degree), not only convinced them all that Quintana should be first, but secured the enthusiastic cooperation of all in a proposed campaign for raising between five and six hundred dollars more during this year to finish paying for a fine large lot (or rather two lots) in the best possible location in Quintana. That campaign was just gathering momentum when I arrived. They had me go and look at the lot, and asked advice as to the matter of title and other details; and now they are going forward with enthusiasm.

This is not a selfish movement. There is much they might do for their own church. But they feel that the need is



SUNDAY SCHOOL AT QUINTANA, NEAR RIO PIEDRAS, PORTO RICO





TYPICAL STREET SCENE IN A PORTO RICAN VILLAGE

greater at Quintana. With such enthusiasm and disinterested service, need one question the future of the work? If the Lord grants me the needed number of years in this land, I expect to see chapels round about Rio Piedras, and organized churches in the places which may need them, brought into being by these enthusiastic young servants of the Master, guided by their splendidly balanced and eager young pastor.

Of course the erection of a chapel was out of the question until the lot could be fully paid for, and some additional money raised. But it was necessary that some place be provided for the increasing Sunday school and attendance at preaching services. Thus some corner posts were erected and a few sustaining pieces of timber attached, and a corrugated iron roof put on. Then palm branches were

gathered from friends nearby, and at considerable distance too, and the sides were made of these. I am sure you will be interested in a picture of a part of the Sunday school in front of the building.

At the extreme left, in back, is the progressive pastor of the Rio Piedras church, while at the right is Miss Latter of the Woman's Training School, and one of the girls from that school.

For the most part the work is going nicely over the whole field. Little by little I am getting out among the churches, and expect to cover the whole field as rapidly as possible. We are still in great need of really trained men. Poor preparation for the work is readily seen in the results, or rather lack of results. We have a good number of students for the ministry, so our hopes are high for the future.

## Notes from a Missionary's Diary

The following are some of the notes which Rev. F. W. Stait of South India wrote in his journal during a recent tour of the southern part of the Udayagiri field, where "up to a year ago there was unmitigated heathenism."

*December 5.*—Had Chota Hazri (small breakfast) and morning papers. Went to the Mala hamlet to examine a sick buffalo calf. Prescribed for its sufferings and comforted the owner, who is a very poor man. From there I went to the Kavalipallem. The village is hid away in the forest. The inhabitants have been "known desperados" for many years and are registered by the police. Preached the gospel of the Saviour's love

to them. Many of the men promised to come to our Sunday meetings in Nandipadu. The women, who are always hard to reach, tried to persuade them from going. After dinner I went to the Nandipadu schoolhouse and had another splendid meeting. Five converts stood up and asked for baptism.

*December 7.*—This has been a great day for the village of Nandipadu. In fact it has been one of the best days of my mission life. We had a well attended morning service. Mr. John Murray, Indian Christian, headmaster of my Udayagiri Central School, preached a powerful sermon on the text, "For ye know the grace of our Lord Jesus Christ, that,

though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." After the service we had the joy of examining 22 converts who applied for baptism. We voted to receive them into the church. At 3.30 P. M. I went to the large tank and found a number of people assembled. I went down into the water and baptized the 22 converts. After the baptismal service we went to the schoolhouse, where we had the joy of organizing the first Christian church in the southern part of our field. The new church has a membership of 48.

*December 8.*—At early dawn we packed up our camp and proceeded to a village called Dornal, which is situated in the pass which crosses the Velikonda mountains. We travelled about twenty miles and found the road very rough. There were two small rivers to cross and there was some difficulty in getting through mud and sand. In one place my car sank right up to the axle. However, with the help of a few coolies we managed to cross all right. There is a small government unfurnished rest house situated in the pass. We reached it safely. While we rested there, along came the messenger from Udayagiri with my mail.

*December 9.*—We went in the early morning to the Dornal village and saw several very sick people. I did all that was possible to persuade them to go to Udayagiri. Their extreme poverty or caste seems to be the chief cause of their not leaving their village. After preaching to the outcastes we went to Thimmanayudupetta. We had a well attended service in an open space near the police lines. Afterwards a man came up to thank us for all we had done for him in our hospital some years ago. He had been attacked by two bears while alone on the top of the mountain. Bears make cruel attacks but the wounds are not as dangerous as those made by leopards and tigers. Just as I wrote the word "tigers" my servant called me out to see the large pad marks of a tiger which had prowled around our bungalow last night or at dawn this morning. Think of it! There are pad marks of a huge tiger made only a few hours ago within twenty yards of where I am standing.

*December 10.*—Moved camp to Kampasamudram which translated means "a sea of thorns." We left my motor car in the shade of a tree in a nearby village for it is impossible to take a car through the jungle tracts. We have worked hard in Kampasamudram, but there are two evils which have been a great hindrance to the development of the Christian life

in the village, namely, drink and carrion. One can safely say that Dirt, Drink, Disease and Debt are the chief characteristics of the 750,000 villages of India. They are very much in evidence in this "village of the sea of thorns." "Thus saith the Lord . . . Break up your fallow ground and sow not among thorns." That was my message to the people that evening.

*December 12.*—Back in Udayagiri. I did a lot of office work. Pastors at home have studies. We were told in the Seminary to spend five hours each day in close study. What a luxury! Missionaries have offices and many hours are spent dealing with urgent matters of business connected with the several departments of our work. In my office I have four sets of account books to keep up. Visited our Vocational Department where I have weaving, carpentry and blacksmithing going on. Then there was some building work needing my supervision, also agricultural work in the fields where the boarding school children work.

*December 13.*—I started off again at 7 o'clock in the morning by car to visit a village called Devamacheruvu. I could only drive about ten miles by the Christian road. I call the government road Christian and the tracks from village to village heathen. I have never known a Hindu villager to attempt to make a road. We had four miles to walk along a jungle track and no car in existence could negotiate it. The sun was exceedingly hot. We received a warm welcome from the outcaste people who had sent a special message requesting me to visit them. My touring evangelist and I walked around the village in order to advertise our presence. In the evening after dinner we went to the outcaste hamlet and conducted a service.

*December 15 (Sunday).*—I was sorry to find on getting up this morning that my faithful evangelist was suffering from a bad chill which was followed by a high fever. But I am glad to report that when I peeped out of my tent I discovered faithful Peter, pastor of the Nandipadu church, and two of the members who had walked twenty miles during the night in order to be present with us. They were a real help during the day. At 9:30 about twenty persons from the outcaste hamlet gathered about my tent. We conducted church service and also read our Telugu Church covenant. After the service we carefully examined ten converts who were ready to follow Jesus. What a joy it was to witness their zeal and to listen to their experiences. I spent most of the noon hour attending to the sick. At 3:30 P. M. we went down to a stream and I

had the joy of baptizing the first ten converts in this village. Four boys from my boarding school sang the hymn we usually have sung at our baptismal services.

*December 16.*—Early in the morning we struck camp. My evangelist, servant and I walked to the car and returned home.

"Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever."

### A Kingdom Conference in a Stable

The Kavali Field Association which met in January at Jaladanki village, South India, had the choice of three possible meeting places: an unwallled spot sheltered by a small roof on poles, a dwelling house, or a stable offered by a friendly Sudra. The stable was chosen because it was farthest from activities connected with the skinning of dead cattle. The place was cleaned, fresh sand was brought for the floor, a table and a chair were put in place, and the Association hall was ready. According to Rev. S. D. Bawden, the conference was a very successful one. "As we came home Monday evening, the men told me that they felt that the meeting was one of the best

that the Association had held, with more real interest among workers and people, and more sense of direct responsibility than it has been possible to secure before. A Kingdom conference in a stable! Does it not make you think of the One whose first cradle was a manger? And yet, of course, we are not satisfied to have such conditions possible. I am making constant effort to get the people to face these things for themselves and do what they can to correct them, and I am hoping for much from the hard conditions which I have laid down. They are hard in some ways. At first the people made an effort to get me to modify them, but I had thought them through carefully before I named them and was sure that they should stand. Then they began to face my conditions and to try to work according to them. The workers started with themselves in planning to change to better ways, and I count that one of the most encouraging things that has happened in our field for a long time. They voted to bring their own food provision for the next meeting and to use their tithes for the extension of the work hereafter. Up till now the workers have been using their tithes to meet their own food expenses at the Association meetings."



MR. STAIT'S CAMP AT KAMPASAMUDRAM; AN INSPIRING COMMUNION SERVICE UNDER THE TREES





## HELPING HAND

### Program for October

#### BIBLE EXERCISE FOR THE DEVOTIONAL SERVICE

PREPARED BY MRS. MONTGOMERY

(Each one has a Bible in her hands and as she speaks holds it open and reads her part (unless there is time to commit to memory). The Bible passages indicated should be repeated, giving chapter and where they are found.

1st Speaker—"I am the Bible" (2 Tim. 3, 16).

2nd Speaker—"I am God's wonderful library" (2 Pet. 1, 21).

3rd Speaker—"I am always and above everything—the Truth" (2 Tim. 2, 15).

4th Speaker—"To the weary pilgrim, I am a strong staff" (Psa. 23, 4).

5th Speaker—"To the one who sits in gloom, I am a glorious light" (2 Cor. 4, 6).

6th Speaker—"To those who stoop beneath heavy burdens, I am sweet rest" (Math. 11, 28-29).

7th Speaker—"To him who has lost the way, I am a safe guide" (Isa. 58, 11).

8th Speaker—"To those hurt by sin I am a healing balm" (Rev. 5, 9).

9th Speaker—"To the discouraged I whisper a message of hope" (Psa. 43, 11).

10th Speaker—"To the storm tossed on the sea of life I am an anchor" (Heb. 6, 19).

11th Speaker—"To those who suffer in solitude I am strength and comfort—I am the Bible!" (Psa. 42, 7-8).

All in Unison—"Oh, Child of Man, to best defend me, *Just Use Me.*"

#### Hymn.

Read Prayer Requests in "Our Work in the Orient," pages 38, 47, 51, 54, 96.

Prayer—for definite objects presented.  
Presentation of Topic.

#### Evangelism Through Hand Work

##### Introductory Statement.

When we consider this theme, our thoughts fly far afield and the mind's eye sees a bee hive of activity in Shaohsing, East China, where Marie Dowling has built up such a wonderful work.

Over 200 interested friends made it possible to give work to Miss Dowling's 200 women last Fall. Read her appreciation of this generosity in "Our Work in the Orient," pages 115 and 116. Our beloved Doll Lady, as she is known in

China, is now in the home land. You will want to see how well she has stood the long eventful years since she first organized her work. Miss Dowling's photograph and a revised sketch of her life appear on this page, *The Need for Industrial Evangelism.*

Shaohsing is a city of 300,000 people and nearly 25% support themselves by making spirit money. As the people heard Miss Dowling's message and accepted Jesus they could no longer make tin foil money for the hideous images. (Leaflet, *Evangelism Through Hand Work*, free; also *Friends from Far Away Lands*, page 20.)

Other types of Industrial Evangelism may be found in *Our Work in the Orient.*

A notable example is the Memorial School of Mothercraft in Huchow, East China. Have one member describe this school. (*Our Work in the Orient*, page 107; new leaflet entitled, *The Memorial School of Mothercraft*, by Evelyn Speiden.)

A *Brief Review* of the Missionaries who use industrial work as a means of evangelizing women and children—Edna Eden in Africa, page 14 (*Work in the Orient*); Isabelle Wilson in Assam, page 22; Marion Tait in Assam, page 24; Louise Tschirch in Burma, page 45; Susan Roberts in South India, page 95; Amelia Dessa, page 94; Helen Bailey in South India, page 84.

*Literature Secretary* presents Reference Books and newest leaflets. Closing hymn.

#### "The Doll Lady"

BY MARIE DOWLING OF SHAOHSING

When the Doll Lady was a very little doll-loving girl nothing could please her much better than a bag full of scraps with which to make garments for her dolls. When other children were romping and playing make believe, Marie would often be found off in a corner sewing, and even some times making rag dolls. If they were not beautiful to the grown ups they were all that could be desired to the little manufacturer.

When doll days were over kindergarten and art studies wove their pattern into a missionary evangelist's life in Shaohsing, Chekiang Province, East China. So when women, who through Christian teaching became believers in the true God, what more natural than for the

missionary to suggest to the best of her ability a substitute for spirit money making, for those engaged in that business could not be received into the church. So when the Chinese pastor asked for help in finding work for women, the missionary suggested that which was within her power: the making of dolls.

In the church was a versatile man who was willing to experiment; also a gifted young woman who in consultation with the missionary finally evolved strong, well made dolls which found a ready market.

This provided employment for a number of women who wished to give up their only means of support, the making of spirit money, which is the occupation of more than half of the city's population.

Spirit money is lead foil hammered very, very thin and rubbed on to paper which is cut and formed into imitation money and sold to the people to burn, that it may go up in smoke to the spirit world to support ancestors who have died.

After a furlough in the United States the Doll Lady was asked by a dealer in Shanghai to make Chinese cross stitch for the market; so in the course of time that too became a means of support to many women and girls. Most of the two hundred work in their homes, for they must also minister to their families while earning their living. A smaller number reside in the Industrial Home which is efficiently cared for by a consecrated matron who never spares herself in her service for others.

The Doll Lady finds much demand for her inventive tendency, for new things



MISS MARIE A. DOWLING  
"THE DOLL LADY"

and new designs are constantly called for in Shanghai and the United States.

Of the two hundred women and girls employed many are non-Christians who come in close contact with the church and reading and Bible classes. Some enter the church. Others are lifted to higher standards of thought, breaking down barriers, developing confidence in Christianity, and paving the way for the next generation to accept Christ as their Saviour and Leader.

The Industrial Mission now has its own buildings free of debt where a happy, harmonious group of workers live in simple healthful surroundings. Most of the residents are girls in school half time who support themselves by hand work.



A CLASS IN DOMESTIC SCIENCE AT THE HINOMOTO GIRLS' SCHOOL IN HIMEJI, JAPAN

### Field News

"During the last school year," Cecilia Johnson writes, "we had three special week-end evangelistic campaigns in the school in addition to the week's campaign which was conducted by Thra Ba Te and Thra Po Win. One of the immediate visible results of these campaigns was the baptism of 38 pupils, 5 of whom are from non-Christian homes. Our Inquirers' Class met at our home every Wednesday evening. Three members of this class were baptized last February. A second result of these campaigns was the organization of a Student Volunteer Band. Thirty-two of our pupils became members. They held a monthly meeting at our home. This Volunteer Band has collected money for its evangelistic campaigns. Five members are giving six weeks of their eight weeks' summer vacation to teaching and preaching in heathen villages. The Tharrawaddy Church has agreed to pay each of them ten rupees a month. The amount is small but it will pay their expenses; the villagers will house and feed them."

☆☆☆

"I have a lovely group of Hindu girls in a Bible class on Sunday afternoon," writes Miss Vickland from Nowgong, Assam. "These are the girls who stay in our own Hindu hostel. We studied Speer's *Principles of Jesus* last year and read Jesus' life from the Gospel. At the end of the term we had seven chapters left and the girls begged for an extra session so we could finish it. So we sat around the fireplace in the living room one evening and read the closing chapters. The girls were deeply impressed and I know that four of them are daily praying to Jesus. They have told me so in conversation and letters—but the confession is terribly hard to make—the cost

would be terrific. Pray for them that they may have the courage to confess Christ—at whatever cost."

☆☆☆

Mr. Yuan, our acting principal of the Union Girls' High School at Hangchow, East China, has shown himself to be all that we hoped for—resourceful, clear-headed, clean-cut in his way of meeting various problems that develop, and thoroughly awake to the issues involved. We have all been greatly pleased to see him take hold of his task so efficiently, and

stand at all times for the ideals which are of paramount importance to us missionaries. Our Chinese faculty, too, is taking a real interest in the running of the school, much more than they did when the present plan of administration first went into effect. Sometimes they are inclined to be even more strict in disciplinary matters than we foreigners are. There is a much freer spirit of discussion in our faculty meetings than when the Chinese were first made a part of that body; they are learning to take their part in the government of the school.



## TIDINGS

### Woman's Home Mission Work in New York District

These programs are given to acquaint the women of the work in the ten districts.

The material should be adapted to the need of the particular group. *From Ocean to Ocean* may be secured from the Board of Missionary Cooperation, 276 Fifth Avenue, New York City, for 25c, with *Songs of Joy* for 15c.)

#### NEW YORK DISTRICT MISSIONARIES

Hymn, *Living for Jesus*, page 1, *Songs of Joy*.

Christian Americanization contacts.

B. Gertrude Taft, page 40-41.

Ida M. Cheesebrough, page 44-45.

Miriam Van Possen, page 46.

Christian Center Work.

Judson Neighborhood House, pages 94-96. Purchase of house; schedule of

activities. "The house is open every evening—each club is formed around."

First Polish Baptist Church and Prospect Neighborhood House, page 97. Easter Sunday.

Hymn, *Sowing the Seed*, page 24.

Strong Place Community House, page 98. Proficiency in plastering, cementing.

Junior children get training in church leadership and responsibility. Trenton Avenue Community House, page 100. Attendance and learning English.

Missionaries.

Ellis Island—the Port of Entry, page 125. Description of the nursery.

Italian work with Hazel Ilsley and Ruth C. Wick, page 167.

Scandinavian Peoples.

Touching souls at the Bellevue Hospital.

"One night a little Italian girl came to our meetings."

Hymn, *See the Children Coming*.



Slavic Nationalities.

Julia Freska, page 218.

Anna Knop, Home for Hungarian Girls, page 113.

### Training Leadership

It has been the definite purpose of the Woman's Home Mission Society to provide training for the young women who are growing up to places of leadership on the fields. Three young women recently graduated from the Baptist Missionary Training School at Rio Piedras, P. R. Two of them who are pictured here have been appointed for next year through the gift of a friend and the fact that a vacancy has to be filled. The other girl cannot be appointed because of the lack of funds although the people in the Latin-American field clamor for help. Paulina Galarza, the girl who is to go to Caguas, was born in Yauco, P. R. By the time she had reached the 7th grade of school she had decided to study for missionary work. Through the help of her pastor and Miss Howell, she overcame the difficulties in her way. In her own words she says, "I am very happy because I am going to work for the fulfillment of that commandment 'Go to all nations and teach the Gospel to every creature.' I am sure the Holy Spirit will guide me. In my visiting I have been in many different homes where the people did not know anything about Jesus Christ." Maria Ramirez, the other graduate to be appointed, goes to Carolina, P. R. She

completed her elementary studies in Carolina, her native town, and then took two years at the Training School. Ever since her conversion and baptism she has been interested in missionary work. This, too, was made possible through the effort of her pastor and Miss Howell, who was able to present her with one of the scholarships offered at the Training School.

### Through the Turmoil in Mexico

BY PEARL BLACKBURN

Because the newspapers are giving Mexico the front page lately, I imagine you are especially interested in the situation here. I can speak with authority only about what happened here in Puebla, but that was more or less typical.

As you know, the religious question was brought to an issue here by the laws going into effect July 31, requiring all priests and ministers to register with the government, to make a minutely detailed report of all church property, and to abstain from any remarks about politics or government. The laws of 1917 concerning the preaching of any one not of Mexican birth, the teaching of religion in the primary schools, etc., were to be strictly enforced.

The Archbishop of Mexico wrote to the Pope for instructions and received the following, "The Holy See condemns the law and furthermore every act of the faithful people which may signify or be interpreted as acceptance or recognition

of the new law. To this standard the Mexican constituency ought to accommodate its method of procedure so that it may hold the majority, so that uniformity may be possible, and that we may show an example of absolute agreement." The archbishop then ordered the priests to withdraw from the churches, July 31st. They also ordered the people to abstain from using public conveyances, to buy only the necessities of life, to use only the minimum of electricity, etc. They were also to wear mourning, and to put it on their houses. At noon July 31, being denied the right to parade in the street, they were to kneel on the sidewalk in front of their houses, to receive the benediction of the Pope.

It was supposed to be decidedly unhealthy for Protestants to be in the street that week end, but being blessed with a keen spirit of investigation, to say nothing of curiosity, I couldn't resist the temptation to see all there was to be seen. So I went out every day. Thursday night I innocently poked my head around the corner of an ambulance, to find the muzzle of a gun within a very few inches of my nose! I restrained my spirit of investigation at this point. Later I learned that the government had several such cars armed with machine guns, to disperse any mobs that might be formed.

Friday the streets were strangely quiet; the women were in black and even the men had black bands on their sleeves or lapels. We weren't really popular, but we weren't molested. Saturday we all felt excited for we didn't know just what was going to happen at noon. Finally the clock struck twelve—the whistles blew, and in the streets the women, who had at daybreak gone barefooted to mass, knelt in the streets to receive the benediction. But near our house nothing else was happening. The bells continued, and the whistles. At 12:10 I began to feel an irresistible urge to see what was going on in the center of the city. So I persuaded our Mexican teachers to go with me, and we dashed for a car to the cathedral. At first we saw nothing unusual, except a few bows of black crepe paper on some of the houses. But then we rounded the corner and got a view of the cathedral.

Imagine the cathedral itself—massive, with two enormous towers, separated from the street by a huge paved court, surrounded by a high iron fence. It covers a whole block, on one side of which is the governor's palace, on the other side the central park, and in front the main business street. Every available foot of space in the court, street and west side



PAULINA GALARZA AND MARIA RAMIREZ, TWO RECENT GRADUATES OF THE BAPTIST MISSIONARY TRAINING SCHOOL AT PIEDROS, P. R.

of the park was jammed with people. We threaded our way along and finally gained entrance to the atrio, or court of the cathedral. There we saw a sight I shall never forget.

Kneeling in the court with arms outstretched, many with tears on their faces, were hundreds of black garbed women praying, crying to God not to forsake them. While in the church the priest not only represents God, he IS God. Outside the church he is only man. All the priests were leaving the churches, therefore God was leaving them. It was heartbreaking.

We turned from this to view the crowd. Of the thousands there, only a few hundred were praying or mourning. The rest were like ourselves, only looking on. (Impossible as it would have seemed to them, we, too, were praying, that God would show them Himself in their time of need).

In the street near the governor's palace was a squad of soldiers and a group of firemen with the large hoses, in case the crowd got unruly. In the street near the park was another squad, bayonets bared. But the crowd was uncannily quiet. Above the weird clang of the deep voiced bells, the low murmur of the women praying and the subdued buzz of the crowd, high and clear and so typically Mexican, rose the voices of the street venders—"Bananas" "Manila Mongaes" "Ice Cream." Finally the officer in charge politely went among the people, advising them to go along to their homes. Once there was resistance, and the bayonets flashed in the bright sun. The people outran the soldiers, and nothing happened. The bells stopped ringing, the crowd slowly dispersed, and we took a car home.

Sunday we were quite unmolested in our service, although the church had been stoned the day before. No actual harm had been done—nor has, until now anyway. One still sees mourning on the streets. The people go to the cathedral to pray, but there has been no concerted action here. The faithful were forehanded enough to remove many valuable paintings and jewels from the churches, but soldiers with search warrants have claimed them for the government. Less than a block from here saints were carried from the house by a squad, for everything in the churches belongs to the government. Every bench, hymn book and electric light bulb in our own Baptist church can be claimed and confiscated if the government wishes.

Our work here has been only slightly hindered, and even that may be remedied. We have been holding mission ser-

vices in various homes in the vicinity of the city and this has to be discontinued, since the law says that services may be held only in church buildings. We have petitioned the government for permission to continue, and we may get it. Our school work goes on as usual and everything appears to be normal. What will yet come we do not know, but we have faith that it will be for the best.



## THE FAR LANDS

### The Sixth Great Year of the Sona Bata Revival

The revival which began in the Sona Bata district of Belgian Congo in 1921 continues undiminished in 1926. Glimpses of its recent manifestations are given by Rev. Thomas Moody: "Leaving home on January 29th, I continued day after day, sleeping at different villages and church centers until I came to Kinsangu on Thursday, February 4th. About 500 of our people came together there. The next day we proceeded to Kilumbu where the gathering was to be. All day Friday people from the churches of Kinsangu, Kiyanga and Kinkindu were being examined for baptism. At 5:30 P. M. a heavy rain came on and about a thousand women and children crowded into the chapel for sleeping quarters. It was a weird sight: all crowded together about more than 50 fires were women, girls and babies, with their food and other things. But they were a happy, joyful bunch, singing hymns and praises to God.

"On Saturday morning we continued the examination of candidates until noon. At 2 P. M. we decided to baptize and

went down to the stream. We baptized two at a time. At 3 o'clock a big shower came on; but we kept right on through the rain for another hour until 197 were baptized. Saturday afternoon people from Kimbata Luidi and from the Kilumbu church came in. Examination continued until late at night. After the Sunday morning service we went down to the stream and baptized two at a time until 104 more were baptized. Coming up from the baptismal water, they were given the right hand of fellowship. Ten couples were married, 15 babies were dedicated to the Lord, 50 members were restored to church fellowship. Then followed a respite of half an hour when we might eat. In the meantime people were coming in from all the 25 villages round about. In some cases the chiefs were leading their people as they came in singing: 'Thanks Be to God the Father, Alleluia, Alleluia!' We had one of the largest gatherings of people that we have ever had. Some came a two days' journey and there were finally 2,500 present.

"I kept on my journey to Kinkindu. It was the rainy season and we had some hard days. The bridge was washed away



PRESIDENT ADAM PODIN AND STUDENTS AT THE BAPTIST THEOLOGICAL SEMINARY AT KEGEL, ESTHONIA. NOTE THE PORTRAIT OF PRESIDENT HARDING. MR. PODIN SPENT THE SUMMER IN THE UNITED STATES



where we usually cross the Lukunga river and we had to cross in another place. There was no road and we had a hard time going through the jungle along the river bank. On a Friday we arrived at Kinzazi. There we had the same experience that came to us at Kilumbu. On February 14th, 176 were baptized and 1,500 people were present. The following Tuesday we arrived at home, all tired out.

"Mr. McDiarmid and I had four baptismal services between January 24th and February 14th, in which 800 candidates from eleven different churches were baptized. And thus the good work goes on. This is the sixth year of the revival. May God give us the grit, grace and wisdom to take care of and guide this work."

#### The Inspiration of Indian Hills

Days away from the hot lowlands mean much to a missionary. Rev. T. V. Witter describes the changes that bring vigor to our workers. "Two nights ago we slept without a cover in Madras. Last night even with a couple of blankets we felt the cold. As we came up the 'ghat' road yesterday afternoon the redolent odor of Australian eucalyptus and pine, the fresh tang of the mountain air, the sight and smell of forest fires, the fresh, strong odor of newly-ploughed virgin soil, the sight of mountain streams rushing and brawling down their mountain courses, the sunshine and shadow on the hills, the many shades of green in the valleys, the flowers by the road, the great, wide outlooks across hills and plains—all this brought new ecstasy and joy in living and in being among the eternal hills. It was as though we were back again in the dear old U. S. A. The songs of the birds in the mornings and evenings were exquisite.

"May will be a very full month at Kodai. One week will be taken up with the Annual Convention and the Conference on Religious Education immediately following it. Then there will be summer school. So with tennis, tramps, picnics, musicals, inter-mission fellowships, etc., we are kept very busy, almost too busy sometimes, for we need also seasons of quiet and meditation for the growth of the inner life. Then there are the annual statements of accounts to get ready and numbers of letters to write to the friends in America. Little time for 'lazing,' but we revel in the change and in a more normal, natural life than we are able to live in our station on the plains. I am sure the stay in the hills makes better, happier missionaries of us all and brings us back refreshed to face our tasks anew."

#### An Announcement

Treasurer George B. Huntington of the American Baptist Mission Society, accompanied by Mrs. Huntington, sailed from New York August 14th on a visit to the mission fields of the Society. For several years the Board of Managers, and especially the Finance Committee, have desired that the Treasurer should make such a visit for the purpose of studying methods of financial administration and securing information that will be of value to the Board in this department of the work.

Mr. Huntington's extensive itinerary is as follows:

Burma—October 11 to November 11  
Assam and Bengal-Orissa—November 13 to December 10  
South India—December 11 to January 4  
Philippine Islands—January 23 to February 2  
South and East China—February 5 to March 1  
Japan—March 3 to March 20

During his absence the Assistant Treasurer, Forrest Smith, will be in charge of the Treasury Department. Most of Mr. Huntington's time on each field will necessarily be given to conference with mission treasurers and with reference committees and property committees. He hopes, however, to be able to see something of the actual missionary work in at least a few of the stations on each field.



## THE HOME LAND

#### A "Survey" Suggestion

"The Springfield Church Survey," by Dr. H. Paul Douglass, contains an interesting and action-provoking statement concerning one of the Baptist churches of this Massachusetts city. It follows: "The most obvious measure of progress of general Protestant import would be the decided strengthening of Carew Street Baptist Church. This church is serving not primarily for itself or its denomination, but for the credit of Protestantism in the whole city—bearing with great difficulty exceptional burdens in a place of strategic opportunity. From the standpoint of the Survey, no programizing suggestion is more certainly wise than that the Baptist denomination take measures to make Carew Street Baptist Church a socially adapted church with full leadership, equipment and support necessary to give standard service on this basis. All elements of Protestantism might profitably back it, and would then be entitled to share in the satisfaction of such a result."

#### A Smallpox Heroine

The Wichita (Kansas) *Beacon* tells of a smallpox scourge which raged among the Indians 53 years ago. Mrs. C. A. Cleveland of Anadarko, then only a small girl, had been vaccinated, and was the only means to secure vaccine for others. Her mother was a teacher at the Cheyenne Arapaho Agency, and consented that the little girl be brought to the Agency near where Anadarko now stands, so that many Indians as well as the employees, could be guarded against the

smallpox. So grateful were the Wichitas for what had been done for them that when the big war broke out in 1874, Chief Kiowa, Chief Yellow Bird and thirty other Wichitas rode to Fort Sill, where they offered their services to General Davidson to fight against those who might do harm to the heroine of the smallpox scourge.

#### The Second Generation

Our Home Mission Schools are proving the ability of the Negroes to do first rate work if they have the right parentage and environment. Five colored men received degrees this year from the Massachusetts Institute of Technology—a school which has the reputation of being one of the most difficult in the country from which to graduate. Three of these were students of our Home Mission Schools: Victor Smith of Virginia Union University, James Evans of Roger Williams University, and Edward Hope of Morehouse College. Two of them have received appointments at the Institute of Technology.

The children of those who have been students in our schools generally show the value of parents of high character and good education. Edward Hope is the son of our Morehouse College president, John Hope. This last spring, Theodore Tynes graduated from the colored high school at Lynchburg, Va., in a class of 38. He is the son of Rev. J. W. Tynes, a fine student in former years of Virginia Union University, and of Mrs. Tynes, who was an equally successful student at Hartshorn College, coming from a family



of excellent ability. The son Theodore this year took the two first prizes for the best general scholarship of his class; and six other first prizes—for the best effort, for the best deportment, for excellence in science, excellence in English, for the best book report, and finally, a prize scholarship for Knoxville College. It is very encouraging to see such results of thorough Christian training in the second generation.—*George R. Hovey.*

#### Evangelical Seminary Assuring Native Ministry for Porto Rico

On June 3, 1926, the Evangelical Seminary of Porto Rico graduated a class of nine, of whom three were students from Venezuela. Six of the graduates received certificates for having completed a three year course; two received diplomas for the standard course, and one the degree of Bachelor of Theology, which means that he had previously received his A. B. from the University. Hon. G. C. Butte, Attorney General of Porto Rico, delivered the commencement address before a large audience. Because of the location of the Seminary in the University town of Rio Piedras, and because of the scholastic recognition which it has obtained from the University, the evangelical ministry in Porto Rico has a standing and influence in Porto Rico higher perhaps than it has obtained in any other mission field in Latin America. Three of the graduates are Baptists, including the one with the degree of B. A. and B. Th.

The denominations cooperating in the

maintenance of the seminary are Baptist, Methodist Episcopal, Presbyterian, Disciples, Congregational, United Brethren and Christian. Rev. James A. McAllister, D.D., a Presbyterian, is president, and Prof. T. C. Holland is the Baptist representative.

This seminary is giving Porto Rico a native ministry. From President McAllister's account of the work of the institution the following interesting items are taken: Over 100 men have received preparation and there are now about 75 ordained Porto Rican ministers in the seven denominations and a considerable number of preachers not yet ordained. Three have been given to Santo Domingo. Other students from Santo Domingo, Cuba, and Venezuela have returned to be ministers to their own people. Others have been called to the Spanish churches in New York City. The students are prepared for practical work among their own people. They are kept in close touch with the churches, Sunday schools and other forms of active work, and are required to take active part in all these. They are required to take the University course in Spanish, sociology, psychology and education, and become accustomed to university life and university people. The one who has been called "the great missionary authority on all Latin America," after visiting the Seminary says: "Instead of allowing them to preach simply on Sunday and train them merely as speakers of words, the professors have a way of putting the responsibility for the develop-

ment of the Sunday schools, out-stations and community service on the students so that they rise or fall not in accordance with their eloquence, but according to actual accomplishments, and are continually emphasizing that pastoral work means connection with the whole community, a fellowship and helpful service to the municipal government, the public schools, and all the activities of the community."

#### Spanish Baptists of New York Visit Newark

About 30 of the members and friends of the First Spanish Baptist Church of New York City went to Newark, immediately following their service on Sunday afternoon, July 11, to hold a meeting in Spanish at the Fifth Baptist Mission. Invitations had been made and distributed by Mr. Sola, one of the church members who lives in Newark; Miss Osborne and Miss Earl also helped in the work of inviting the people. About 50 Spanish men were present and a more attentive audience could not be imagined. Mr. E. Ortega, a cultured Cuban gentleman, converted about seven months ago, read a poem which he had written called "The Gospel." Couched in perfect Spanish, and read with fine expression, it made a deep impression. Mr. Martinez, a fine young man from Argentina, who plans to prepare for the ministry, gave a message that still further proclaimed the gospel, and was followed by Mr. Sola who is a Porto Rican. Mr. Acevedo, also a Porto Rican, led the singing and prayed fervently at the opening of the service. Mr. Urquidi, pastor of the First Spanish Church in New York City, and a Mexican by birth, gave an appeal based on the parable of the Prodigal Son. In response to the invitation to accept Christ, 20 or more of the men rose to their feet. This building of the Fifth Baptist Mission is in a locality where there are many Spanish people, and it could well be used for services in Spanish. With a Spanish-speaking man to hold services once or twice weekly and to give a day or two a week to calling, a good work could soon be in full swing. The fast increasing Spanish-speaking population in this part of the country is a challenge to our missionary efforts. It seems an opportune time to advance in our work for these people who come from many countries, all speaking the same language. Pray especially that nothing be attempted that may not be in entire accord with our Lord's will in the matter, and that all workers may be fully consecrated and working only to the glory of God.—*Leith Rice Urquidi.*



GRADUATES OF THE EVANGELICAL SEMINARY OF PORTO RICO



### Religions of the Empire

This ample volume contains the papers that were read at a Conference on Some Living Religions within the Empire, held in London under the auspices of the School of Oriental Studies (University of London) and the Sociological Society, in connection with the Empire Exhibition of 1924. Each paper treating of a religion was prepared by a scholarly adherent of the particular religion who paid chief attention to a matter of fact description of his religion as it worked in personal and social life. Nothing controversial was introduced. The papers cover Hinduism, Islam, Buddhism, Chinese Religion, Modern Movements, and Primitive Religion. A series of eight papers by English scholars treat of the Psychology and Sociology of Religions, which formed a second division of the conference. A general survey and summing up close the volume. Students of comparative religions will find this a treasure-house of information brought down to the present day, presented unflinchingly in a fine and brotherly spirit. The opening address by Sir Francis Younghusband is worthy of close study by every minister of the gospel, both for its grasp and reverent spirit in dealing with a great subject in a great way. (The Macmillan Co.; \$4.50.)

### Other Notable Books

*The Christ of the Indian Road*, by E. Stanley Jones, is a little book that has gone through its seventh edition and made a profound impression upon thousands of readers. "Christianity breaking when we see Jesus. The incredible becomes the actual; the impossible becomes the patent." And everywhere in these living pages Christianity does break into meaning. Concrete examples follow one after another, showing the power of the gospel to reach and transform. It is a book for preachers to use for illustrations that will make sermons pulsate with spiritual power; for Sunday school teachers to draw lessons from; for missionary program makers to quote from. It is a fascinating book to read, for young or old. Here is the antidote for doubt, for skepticism, for listless profession. One book in a thousand in its ability to bless the

reader. Would we had a thousand missionary evangelists with the gifts of Dr. Jones! (Abingdon Press; \$1.)

*A Short Introduction to the Gospels*, by the late Ernest D. Burton, with revision by Harold R. Willoughby, presents in final form a work upon which Prof. Burton spent many years. A new feature is his special theory regarding fourth gospel origins. This was contained in a paper carefully prepared before the close of his teaching experience but never published. The chief purpose of the author, as stated in the preface to the original edition, "is to place before the student of the gospels those facts concerning the purpose and point of view of each of them which are most necessary for an intelligent reading and study of them." To the internal evidence of the gospels themselves he devotes his special attention, and this makes this volume of unusual value to the student who would be able rightly to interpret the gospels. The reviser has done his work in admirable spirit, in "loyalty to an inspiring leader." (University of Chicago Press, \$1.75.)

*Religious Values*, by Edgar Sheffield Brightman, Professor of Philosophy in Boston University, is a scholarly and thoughtful treatment of some of the greatest subjects that can occupy the mind. In the light of modern philosophy he deals with the Logical Basis of Religious Belief; the Moral Basis of Religious Values, found in obligation; Truth and Value in Religion; the Human and More-than-Human Values of Religion; Religious Values and Recent Philosophy; Worship as experience and creativity; and Philosophy and Religious Education. His purpose is to "consider afresh the meaning and value of religion as an actual human experience," and this has been ably done. The chapters on worship contain much that is helpful. This is a volume to stimulate the thinking of ministers who would be abreast of the philosophic trend of the time. It appeals to the reason in its reply to the advocates of theories which have no place for God. (The Abingdon Press; \$2.50.)

*The Blight of Asia*, by George Horton, for thirty years consul and consul-general of the U. S. in the Near East, tells the story by one who was an actor in the scenes he describes of the burning of

Smyrna and the systematic extermination by the Turks of Christian populations. It is not pleasant reading, but bears the evidences of its truthfulness, while the author does not try to conceal his feeling towards the Turkish leaders. He scores the foreign powers also for the part they played, and makes a plea against the recognition and aid of the new Turkish government. He was a friend and helper of the missionaries and the outraged and helpless victims of Mohammedan malignity. He strongly opposes the idea of continuing to support Christian schools which are forbidden to teach Christianity or to make converts. The reader can share the author's indignation without accepting all his conclusions. As to the possibility of converting Moslems, for example, one would be justified in accepting the opinion of Dr. Zwerner, who knows them perhaps better than any other living Christian leader. When it comes to the horrors of the period described by Mr. Horton, however, there will be no question that description could not equal the appalling facts. The Greek debacle was the great post-war tragedy, and its effects will be felt for centuries to come. (Bobbs-Merrill Co.; \$3.50; illustrated.)

*The New Japanese Womanhood*, by Allen K. Faust, President of Miyagi Women's College in Sendai, Japan, is "an honest effort to set forth frankly but sympathetically the numerous perplexing elements constituting Japan's woman problem as well as the promising outlook for a happy solution of these important matters in the not distant future." The author, whose position as a missionary and teacher for twenty-five years has given him opportunity for wide acquaintance with the facts, has packed this little volume with information that will much of it be new to our people. He clearly puts before the reader the status of woman in the past in Japan, the present conditions of change, and the emergence of the new womanhood on which so much depends. The contrast between the old ideals and the new is striking. He regards the Japanese mother as a model for all mothers, and hopes that her high womanly qualities will not be lost in the new industrial, social and political developments. This is a book to be placed in all missionary libraries, as one not only for reading but reference, and the source of many papers and selections for programs. It may well be made a supplementary study book, and Dr. Faust has rendered a real service in its writing. (George H. Doran Co.; \$1.50.)

(For other book reviews see page 576)



## Around the Conference Table

### An Important Announcement

The women of the denomination have been given the responsibility of promoting the Christmas Offering for its missionary work. While this offering will be promoted by the women, every member of every Baptist church, congregation, Sunday school and young people's society is to be given the opportunity of making a love gift in honor of Jesus Christ, whose birthday we celebrate at Christmas time. Watch the November issue of MISSIONS for further details.

### Early Morning Prayer

Auntie was putting her two little nephews to bed. They had had an exciting day and had barely escaped being hurt in a runaway when their horse became frightened and one little boy fell out of the carriage.

"Don't you want to thank God for keeping you safe today?" asked Auntie, as they said their usual prayer.

"You tell Him, Auntie," they asked, and she began: "O Lord, we thank Thee that we are all safe tonight and that though the horse was frightened none of us was hurt today."

Robert poked her and whispered, "Auntie, tell Him I hung on to the dashboard! 'Twas Richard that fell out."

When we pray for our country, when we return thanks for its preservation, let us be sure that we have fulfilled our duty as citizens—that we have voted, and voted right. We can at least hold on

to the dashboard, and thus help to answer our own prayers.—*Edith G. Estey.*

(Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.)

### A Splendid Record

The Sullivan State Road Baptist Church in Tioga Association, Pennsylvania, is making a record which probably cannot be equaled by many churches. This church in a rural community has 30 families in its membership, and 30 copies of MISSIONS find their way every month into these homes. It has also a wide-awake woman's mission society with Mrs. J. A. James serving as president.

### Pennsylvania Women Hold a Three-Day Conference

Pennsylvania women held their first House Party August 3-5 at Bucknell University, Lewisburg, under the auspices of the Women's State Society. It was so planned that women away from the big centers could be reached by the Conference. All paid their own expenses; 67 women registered from six Associations and 29 churches. A very full program of study books, methods and denominational plans, together with missionary addresses and stereopticon views, was presented. Mrs. Joseph Wilds led the group in the study of Moslem Women and Mrs. William E. Chalmers in "Our

Templed Hills." Under Miss Burton's leadership more than two hours each day were given to the consideration of the denominational program. The varying branches of women's work were presented by different state workers. Helpful Bible and devotional hours were conducted by the women. A missionary play put on by the Williamsport women and talks by Miss Winifred Roeder of Yachow, West China, completed a very full and worthwhile program.

Among the marked features were the singing led by Mrs. T. T. Richards of Scranton, the gracious hospitality of the Lewisburg women led by Mrs. Rivenburg, and the generous provision for the comfort of all by Mrs. Emory Hunt and Dean Clark of the University. Bucknell is an ideal place for such a gathering. Mrs. H. C. Hodgins, president of the Women's State Society, presided. The women voted unanimously to hold a similar conference next year.—*Mrs. Wm. E. Chalmers.*

### East Central District

"Our Father's Business—Ours." Such is the motto of East Central District, chosen when the District was organized. We love it and try to live it. For the past few years, at the annual meeting, our president has been giving us an additional key thought. One time it was Courage—"Only be thou strong and very courageous"; another, Go Forward—"Speak unto the children of Israel that they go forward." Last year it was Faith—"Lord, teach us to pray;" and this year Steadfastness—"Beyesteadfast, abounding in the work of the Lord." The devotional services at the annual meeting are based upon this keynote and many of the local women's organizations print it in



REPRESENTATIVES FROM TWENTY-NINE CHURCHES AND SIX ASSOCIATIONS AT A CONFERENCE AT BUCKNELL UNIVERSITY, LEWISBURG, PA., AUGUST 3-5, 1926



their Year Books. It has proved most helpful and as we leave the meeting has seemed to give such a feeling of solidarity, that in union of purpose there is great strength.

Under the Department of Missionary Education we are promoting better programs in the Women's Societies. As soon as the Circles have their Year Books printed we are urging that two copies be sent the head of the Department, so that she may bring them to the annual meeting, where they are judged by an impartial committee. More programs were sent in last year than the first, showing the interest is increasing, and a silver flower bowl is given the winning church, to be held for a year. It was interesting to note how many women asked for copies of the program that received the award this spring. The second Year Book sent the chairman is for circulation, that she

may be able to loan several different ones to a church, requesting suggestions. We hope to establish a real "bureau" of programs for Circle use.

We like the way our Department of Young Life heads up in the three states the work of College Counselor, W. W. G. and C. W. C., and we owe that comprehensive title to Mrs. C. H. Prescott of Cleveland. In fact, we like our plan of having departments, sometimes using the state officers, as for instance, the three state prayer leaders making the department of religious life, together with the district chairman. Again, a department may be made up from members within the Board. The fellowship means much to the women of Indiana, Ohio and West Virginia. We encourage and stimulate each other and have learned so much from one another.—*Ruth A. Shipley*, President.

## Department of Missionary Education

### The Reading Contest

(Extracts from Letters of Secretaries of Reading Contest and Missionary Education Received by Miss May Huston)

*West Virginia.*—I received reports from all 22 associations. So many churches have done well that I wish I could mention all of them. Raleigh Association won the state trophy. They had an average of 10.8 points per member. My sister was the highest reader this year. Her Bible class of 65 women made nearly 8,000 points. West Virginia has won 241,000 points.—*Mrs. E. Wellman*.

*Washington, D. C.*—I can report 45,595 points this year and I only reported 28,934 points last year, so I feel that we are gaining. We have 27 white Baptist churches in the district; 19 of the 27 entered the contest this year and reported. There are others who read and did good work but failed to report. The Immanuel Baptist Church made a splendid record of 10,595 points. They had less than 5,000 points last year, so you see we are growing. I have one small church where more than 20 per cent of the membership read 5 books and more. The pastor read each copy of *MISSIONS* and 20 contest books. Since entering the contest they have not only read and learned, but they have worked, and are now supporting a native missionary in India. I

am enjoying my work and feel that it is very worth while.—*Mrs. H. A. Elmore*.

*Massachusetts.*—This report should be better and would be if only I could get the large city churches to report, but I almost started a conflagration at a board meeting one day by saying that churches with paid secretaries *never* reported. However, note the increase of missionary plays and pageants and poor, little Miss Missionary Debate is appearing on the map.—*Mrs. L. R. Hanson*.

*Southern California.*—I am sorry that the report does not tell all the *truth* about Missionary Education in Southern California, but, perhaps, it is as near the truth as any statistical report can be. A few of our larger churches had *not* reported—some churches said they did the best they could but kept no record.

"Oh, there is so much to be done in really educating the people and creating a genuine *interest* in missions, that they may be more interested in the cause itself than in *points* and still be *willing* to keep a record of the work for sake of information and inspiration to themselves and others.—*Mrs. E. L. Roberts*.

*West Virginia.*—We have exactly twice as many certificate churches as last year. —*Mrs. L. A. Wolfard*.

*Rhode Island.*—This has been the best year for Rhode Island since I have been secretary. We did not reach our goals as set for the state, but have built up

the work along all lines. I have kept in close touch with the churches through my association secretaries, and when they have failed I have done it myself. We have had 8 Schools of Missions, 120 study classes, and 25 certificate churches. This has been a happy year and I cannot tell you how much I have enjoyed the work. I have tried to respond to the calls, and have been in service teaching 7 study classes—*Mrs. Maurice Dunbar*.

### School at Moscow, Idaho

At Moscow Baptist Church a very successful Church School of Missions was held. The attendance equaled the resident membership of the church and included a University class of fifty members. The following Sunday evening programs were enjoyed by all:

1st. Illustrated lecture by Pastor Edker Burton, on "The Trail of the Peasant Pioneers."

2nd. Talk by the Pastor on "The Problem of the City." Mission Play, "Hands Up," by University men.

3rd. Illustrated song, "Jesus Shall Reign." Lecture on South America by Prof. H. P. Gauss, who was born in Brazil while his parents were Presbyterian missionaries).

4th. Illustrated Lecture on "Brazil" by Pastor.

5th. Play, "Money Talks," by B. Y. P. U. Music by orchestra.

6th. Pageant by boys and girls, "The Land of Golden Man."

The University class, in addition to its work, had special subjects presented by the students themselves, the most interesting being a Filipino who spoke on "Christianity vs. Commercialism" with particular reference to the Philippines. A debate was also interesting on the question, Resolved, that the Monroe Doctrine should be modified to become a cooperative agreement between all the American nations.

### Baptists at Mount Hermon Federate School of Missions, California

The Federal School of Missions, in which Baptist women form one of the affiliated denominations, had the largest registration in its history this summer, July 3-10, there being 338 registered, of whom 234 were women, 47 young ladies, and 57 children. Dr. F. A. Agar spoke to crowded houses Sunday, July 4, about 800 being present in the forenoon and 700 in the evening. Mrs. C. W. Brinstad, chairman of the School, wife of our general secretary for North California, presided during the week. Dr. C. W. Brinstad lectured Monday evening on



THE BAPTIST SUMMER ASSEMBLY AT HIGHTSTOWN, N. J.

"Christian America and her new Recruits." Rev. J. C. Garth, for 13 years pastor of the Willows Baptist Church, taught the daily morning period on "Our Templed Hills," to the great pleasure of his audience. The book *Moslem Women*, was taught by Mrs. G. B. Young of San Diego, for six years connected with Northfield. There was a Normal Class on Moslems, a period of "Methods," led by Mrs. E. L. McCartney of Los Angeles, a daily Bible period, a young ladies' class, and a children's story hour. The vesper hour with the missionaries was twice taken by our interesting Baptist missionary from India, Rev. W. E. Hopkins. As Mount Hermon celebrated its twentieth anniversary this summer, a pageant was given, "Portraying Twenty Years of Service." —Mary E. Bamford.

#### New Sunday School Stories

We have a very fine set of graded stories for use in Sunday schools during October, November and December. These are based on the Home Mission theme "The Church and Rural Life." There are three booklets, primary, junior, and intermediate senior, and a set of three picture poster charts in this new series.

The subjects of the new stories are as follows:

#### PRIMARY STORIES

*Back of the Little Gray Gate.*  
*Wild, Savage Indians Save Roger Williams' Life.*  
*A Missionary Doll.*  
*Three to Go.*  
*Huldah's Happy Book.*  
*Facing a Frightful Masked Indian.*  
*His Daily Doesn't.*  
*To The Country of Icebergs and Polar Bears.*  
*Filling the Christmas Stockings.*

#### JUNIOR STORIES

*At the Sign of the Twin Maples.*  
*In Smoking Indian Teepee Roger Williams Finds "The Key."*  
*The Rules of the Game.*  
*To the Victor.*  
*When Mary Looked Out for Mary.*  
*The Hero That Won the Crossweeksungs.*  
*Tuning In.*  
*How "One of the Keenest Business Minds in England" Threw Himself Away.*  
*Christmas Carols in the Heart.*

#### INTERMEDIATE SENIOR STORIES

*Origin of First Russian Baptist Church in America.*

*Arrested by the Story of Andrew Dunn.*  
*Hymn, Hammer and Hacksaw.*  
*Experience of an Idaho Colporter.*  
*The Pastor Who Could Use a Pick.*  
*Elie Marc's Call to the Rural Fields.*  
*When Enrique Molina Came Riding.*  
*Religion Made Him a Neighbor.*  
*Braved a Snow Storm and Won a Community.*  
*In Little Jean's Town.*

A "SUGGESTIONS TO LEADERS ON MR. LIPPARD'S BOOK 'SECOND CENTURY OF BAPTIST FOREIGN MISSIONS'"

is now ready for use. This has been prepared by Mrs. Grace Grenell Farmer. We feel that this is a very fine piece of work and that it should have wide usage. Mr. Lippard, after reading this booklet, made the following comment: "She has done a remarkable work, and has furnished a most excellent and comprehensive outline."

#### STEREOPTICON LECTURES FOR NEW STUDY BOOKS

Those who are planning for a Church School of Missions will be interested in the stereopticon lectures that are especially adapted to the themes for this current year. For the Rural Church problem the following are available: The



Little White Church on the Hill; Keeping Pace with the Farmer. For the Baptist Foreign Mission book the following: Yesterday and Today in Foreign Missions; Around the World in Forty Minutes; Baptist Movements in Europe. In addition to the foregoing lectures there are many special lectures on the individual foreign fields. A complete catalogue will be sent on request.

vice the members of the chapter occupied the front seats, and after the service adjourned to the statue of Lincoln to be photographed. Missionary Josif is in the center of the rear row, directly under the statue of Abraham Lincoln. To his left are Eugene Trowbridge, assistant chief Counsellor, and Dr. T. G. Hull, Chief Counsellor. Herbert Hines, Jr., is the Ambassador-in-chief.



#### Objective for Chief Counsellors

1. Developing practical projects as a means of increasing missionary and world friendship interest.
2. Developing denominational loyalty.
3. Cultivating the stewardship principle.
4. Cultivating fraternity with boys of other social heritage.
5. Developing the sense of international fellowship.
6. Enlisting promising boys for life service.
7. Encouraging promising boys to secure a college education.
8. Developing patriotism and preparing for the highest citizenship.
9. Developing enthusiasm for world peace.
10. Acquaintance with the life of Paul, the first missionary.
11. Securing the acceptance of Jesus Christ as Saviour and Leader.

NOTE: Further information and special materials in connection with the above aims will be supplied Chief Counsellors upon request.

#### Stereopticon Lectures and Hero Programs

The attention of Chief Counsellors who are using the Missionary Heroes Course is called to the following stereopticon lectures prepared by the Board of Missionary Cooperation:

For David Livingstone: "Livingstone and the Congo."

For Adoniram Judson: "The Story of Adoniram Judson."

For Capt. Luke Bickel: "The Inland Sea and the Liu-Chiu Islands."

For Alexander Mackay: "Training the Hand and Heart."

For William Carey: "Building with India."

For John K. Mackenzie: "The Missionary Doctor."

Some of these lectures will be found at your State Headquarters, but application should be made in time to allow shipment from New York City, if necessary.

#### A Busy Chapter

David C. Gilmore Chapter No. 2, Royal Ambassadors, of the Central Baptist Church, Springfield, Illinois, was organized early in 1925, and has had an active existence. Its membership was limited to 15 boys, 12-14 years of age, and members of the Central Baptist Sunday school. The nucleus that started the chapter were Boy Scouts, members of troop 33, and all of its members are associated in intermediate work of the church, in Sunday school classes, Intermediate B. Y. P. U., and Scout troop. The boys have advanced rapidly in grade, one of them being prepared for the title "Ambassador" as soon as he becomes fifteen years of age.

The chapter has had charge of the monthly missionary programs in the Intermediate Department of the Sunday school on several occasions, has put on a pageant in the Church School of Missions Assembly period, assisted in the formation and in the initiation of a chapter organized in a neighboring Baptist Church, and acted as bodyguard in the service at which Missionary Josif of Burma was the guest of the church. The latter event was of special interest to the boys, as Mr. Josif came from the field where Missionary Gilmore, for whom the chapter was named, serves. At this ser-

#### The Use of the Christian Flag

An increasing number of our Bible Schools are recognizing the opportunity to cultivate loyalty to the world-wide program of Jesus Christ by using at least once a month the salute to the Christian flag. The mode splendidly expresses the ideals of brotherhood and service, and points to the Kingdom "not made with hands, but eternal in the heavens": "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."

In inaugurating the use of the Christian flag the Superintendent of the Department should tell the story of the inception of the idea. Those who have in their library Diffendorfer's book *Missionary Education in Church and School* will find the accounts on pages 182-183. To briefly summarize it: Charles C. Overton, Superintendent at Brighton Chapel, Coney Island, N. Y., gave an extemporaneous talk in September 26, 1897, on the American flag. In the course of his address he suggested the creation of a Christian flag to remind us of our allegiance to the Kingdom of Jesus Christ. He proposed that the field be white, the symbol of purity and peace. In the corner there should be a square of blue, the symbol of faith and fidelity. In the center of the square of blue there should be a crimson cross, the emblem of sacrifice and service and of the very heart of our



DAVID C. GILMORE CHAPTER OF ROYAL AMBASSADORS

Faith. On the following Sunday he displayed the flag that he had described, setting it on a standard beside the American flag. Its use has rapidly spread until today it is world-wide in extent. Our Department will be glad to supply any school with this flag at cost. Write to 276 Fifth Avenue, Department of Missionary Education, for quotation as to size and material.

### Are Your Younger Boys Organized?

During the month of July our Field Secretary, Floyd S. Carr, visited eleven of the Assemblies in the interests of the Royal Ambassadors. The states touched were Connecticut, Pennsylvania, North Dakota, South Dakota, Idaho, Utah, Iowa, Wisconsin, Illinois, Michigan and Ohio. At each Assembly an address was given outlining the program materials and degree requirements. The correlation of the new work with existing organizations was carefully discussed with each group. It was made clear that where the boys of a church are already organized as a Scout Troop, Pioneer Club, or as an organized class, the Royal Ambassadors chapter name is adopted for registration purposes at headquarters, and the group continues to function under its original name. Such groups take on the Royal Ambassador monthly hero programs and its degree work in their regular programs.

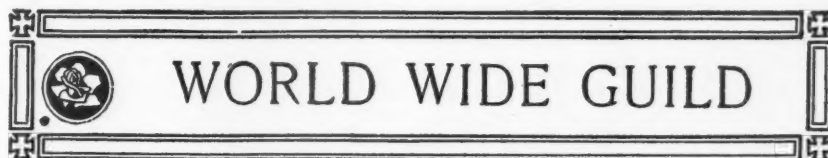
Another item of emphasis that was of great interest to workers with boys was the fact that both the Boy Scouts of America and the Pioneer movement of the Y. M. C. A. have given official authorization to Royal Ambassador chapters to borrow from their manuals any features desired. This permits churches with no existing organization for boys—and there are eight thousand such in the Northern Baptist Convention—to develop through the Royal Ambassador plan an all round program with regard to the physical and spiritual needs of boys.

Rev. H. W. Funk, High Counsellor for Pennsylvania, is having great success in combining the Royal Ambassador program with the Boy Scout schedule. One meeting a month is given over to a hero program under the capable leadership of Mr. Funk, who is pastor of the church at Greenville, Pa.

Eighteen nationalities were represented among the boys attending the Older Boys' Camp at Old Oak Farm, June 30th to July 5th. These boys represented thirty-two Baptist churches in New York City and vicinity. Under the leadership of Robert Russell of the City Mission Society, William J. Cusworth, High Counsellor for New Jersey, and

Floyd L. Carr, a Royal Ambassador program was put on each morning. The boys were introduced to Livingstone, Paton, Judson, Mackay and Grenfell, and showed a keen interest in these stories of heroism and self-sacrifice. Mr. Cusworth gave

character forming talks on the four-fold life. Mr. Russell gave a series of inspirational addresses on the Master Men of the Bible. The play activities and the camp routine were under direction of Leonard Allen, a senior at Colgate University.



### Builders

"If you be expert or unskilled,  
It matters little if you build;  
And if in building you are true,  
'Twill make an expert out of you.  
Waste little time in tearing down—  
Destruction wins no lasting crown.  
The souls that win the sweetest cup  
Are Builders!

Builders!

Builders up!"

John Kendrick Bangs.

Let's be "builders up" this year, girls, and let us start with ourselves. Let us build up our own Christian characters, take ourselves in hand, discover our weak points and set ourselves to the task of repairing the breaches in our own walls. You know your weak points and I know mine, and before we can do worth while, constructive work we must first build up our own dispositions, and tendencies, and habits into a Christian character that will instantly stamp us as those who have chosen the Jesus Way of Life.

Then let us build up our Guild chapter. How many new members did you have last year? How many were given special tasks to do, either on the programs, white cross, recreational, or financial committees? How many new subscribers to MISSIONS did you secure? Did you qualify in the Reading Contest? Did you give a missionary play or pageant? Did you do anything to help the Children's World Crusade or the Royal Ambassadors in your church? Did you raise your full quota for the Birthday Fund? Let us also build up our Association by attending the annual or semi-annual Rally, by gaining our share of points to make our Association qualify 100% in the State Point Standard. Let's build up our State Guild work by entering heartily into all the plans of the State Secretary as she tries to build up a strong State Guild organization. This will all help to build up the National World Wide Guild, and we do want to make this our best year. Never mind if you think somebody else can do the

thing better than you. Do the very best you can and remember that

"If in building you are true

'Twill make an expert out of you."

Be it known to all who enter, that any of the Moslem Study Books listed in the National Reading Contest leaflet will give you credit for your Foreign Study book, even though as Guild chapters our Foreign Study book is *The Baptist Family in Foreign Missions*. We shall be very glad to know that you are reading the Moslem books, and I think most Guild girls will find *Young Islam in Trek*, by Basil Mathews, of absorbing interest.

Since we have no regular Home book for Junior chapters and since we could not have the heart to ask them to read all of the Junior packet on which our Home programs are based, we are allowing you to read any two Home books this year and waiving the requirement of a Home Study Book for Junior chapters. Of course Senior chapters will be required to read *Our Templed Hills*.

If any Chapter has not received the poster and other Golden Anniversary material write at once to Miss Miriam Davis, 276 Fifth Avenue, New York. Be sure to give the G. A. play, "Choosing a Goal," early this fall for a good start. Book marks, rings, pins, and pennants, our attractive emblems and appurtenances, may be had from either the New York or Buffalo offices.

Read the letters from our Mail Bag because each one emphasizes a different phase of Guild activities, and then pass on to me some of the original things your Guild has done. It will save time if you will write to my Buffalo address. Watch for reports of Summer Conferences in November MISSIONS.

Now let us all build as workmen that need not be ashamed because it is God that worketh in and through us.

*Faithfully Yours,  
Alvin J. Niles*



### The Lake Geneva House Party

A story of the Illinois World Wide Guild house parties reads almost like a fairy story, because of the rapidity of their growth and the popularity which they have secured after only three small years. The first year, Miss Stickney was gratified with an attendance of 50; the second, there were 76; and this year, 10 and behold, there were 118. Of course more and more advertising is being done, both to the Guilds through the state secretary, and directly to the girls themselves, for once a Guild girl has attended a house party she is a living advocate for all others until she is so old that she can't swim, hike, play or study.

Now, as to the party of 1926. It started on Friday, June 25. Girls in school came up to Conference Point, Williams Bay, Wis., at noon and even some of the girls who are employed in offices played hooky. That evening after supper there was the lovely boat ride around Lake Geneva. This is a particularly beautiful excursion and the girls love it.

The next morning was scheduled for classes in methods and Guild work. Miss Helen Hudson was to have been with us in time to conduct this work, but through some misunderstanding did not arrive in time. But Miss Stickney wasn't at a loss for any length of time. She commandeered Mildred Davidson and some of the others who have had broad experience in Guild programs, methods, etc., and the classes went on as scheduled. And the notebooks went away with crowded pages. The early afternoon train brought up some more Guild girls who were in time to catch on to the rear end of the treasure hunt, arranged by the Aurora Guilds, which ended at the Yerkes Observatory. This was a delightful hike

along a narrow trail around the lake and up a steep hill, and all day suckers were the reward of the persevering ones at the observatory.

The annual banquet was on Saturday evening, and the program committee had regarded the old slogan of "let the speeches be brief, sister, let them be brief" and so the after dinner toasts were brief, to the point, and all had something worth while in them. Then came the stunts—and such stunts as they were. Sunday was a beautiful day—sunny and warm and lent itself graciously to the morning hour of worship and the afternoon vespers which were concluded with a candle consecration service for Helen Benjamin, who sails as missionary nurse to India this fall. Our guests and speakers were Mrs. Bromley of China, Miss Dorothy Dowell, now of the Training School in Chicago, but formerly a missionary to the Philippines, and Mrs. Charles Gilkey, who only last year went with her husband, Dr. Gilkey, on the Barrows Lecture tour through India. Each had a story which inspired every Guild girl present to an earnest desire for greater service.

We were most happily chaperoned, Mrs. Robinson of Englewood, Chicago, being house mother. Then we had Miss Kennedy, Central District W. W. G. Secretary, Miss Besse Stickney, Illinois State Secretary, Mrs. Charles, Chicago, President of the Women's City Mission Union, and Mrs. Topping, Illinois State President of the Women's Baptist Missionary Union. Only one man ventured within our gates, and he was the husband of Mrs. Topping.

Every one of the 118 was sorry when Sunday evening arrived. Those who stayed for the week's missionary confer-

ence were loath to see the rest go; those who went were envious of the others' opportunity to stay.

Next year—why can't it be 175?—*Gladys Shillestad.*

### A Good Sportsman

It is a good thing to take defeat in the spirit of a true sportsman, "to love the game beyond the prize." Here is part of a letter from a Guild girl who entered the Theme Contest last year but failed to win the award, and because her spirit is so fine I am quoting part of her letter. It needs no further comment:

"I have gained a good deal from my work on the Theme and am more than repaid for my work. I surely enjoyed every moment spent on it. I love the Guild and think it is doing a wonderful piece of work in presenting the much discussed question whether or not America could get along without her 'new citizens.' Since writing the Theme I have had several opportunities to defend our foreign population as a whole. I am greatly surprised to learn how biased these Christian people are. It is a pity that all who testify their love for the Saviour cannot see the wonderful possibilities of these European peoples when their lives are transformed by the love of Christ. I am now looking forward to our study this year and shall make another attempt at the Theme, hoping I may win Northfield next summer."

### From Our Mail Bag

*La Crosse, Wisconsin*

"On behalf of the Quest Class of the First Baptist Church I want to express our gratitude for all the suggestions in your letter. I am glad to tell you that



THE WORLD WIDE GUILD HOUSE PARTY AT LAKE GENEVA, WISCONSIN

we already have several subscribers to MISSIONS and I am about to become a subscriber as well as a reader myself. We have decided on a "Birthday Fund Box," each girl to contribute according to her age and her pocketbook on or near her birthday.

We are also answering Roll Call with verses of Scripture. We have some very desirable playlets and dialogues to present in church missionary programs later on. We have faithfully pledged to enter the Reading Contest and much interest has been aroused by the organization of two teams, the "White" and the "Blue." We have a device for keeping a record of each reader and this is posted in the church room where the standing of each member is seen at a glance. We are fortunate in having a complete library in our church, many new books having been recently contributed. We are eagerly planning for a visit from a real missionary, Miss Mildred Cummings of San Francisco, who is to speak to our whole church. We want our W. W. G. to attend 100 per cent. There are twenty of us, all wide awake, waiting and willing to do something worth while. We hope you will give us, suggest to us, or ask of us anything we can do that will help us grow and become real stewards of Jesus."

Scranton, Pa.

"My Juniors, ten girls, have qualified in the Reading Contest, having read a total of 71 books. They are a wonderful little chapter and have been such an inspiration to me all the year. They studied *Brave Adventurers* and loved the Cross Word Puzzles. They have done White Cross work and sent a lovely box to the Italian Center in Philadelphia. We also have a fine High School Chapter and one of the girls has decided to take missionary training and two others hope to be missionary nurses. We shall be so thankful if our Guilds may furnish three recruits for active service on the field."

Waynesfield, Ohio

"Another Guild heard from! We are not very large but we're trying to climb. In July the two Guilds in our church had a picnic meeting. The senior Guild conducted the devotional and business session, both Guilds sang some of our favorite Guild songs, then the feast was spread and we lost no time in devouring it. We got home before dark after a great lark. The Ladies' Missionary Society gave money to send two members of the senior Guild to the Dayton Convention. The members of the Junior Guild attended the Association Rally at Lima in a body, and some of us are going to the Assembly



READ MR. LIPPARD'S ARTICLE  
(ON PAGE 534.)

THE WORLD WIDE GUILD HOUSE PARTY AT KEUKA PARK, N. Y. REV. E. C. CARDER, THE ONLY MAN IN THE PICTURE, SITS IN FRONT

at Granville. This is all for this time, but let us hope we will see you at Granville."

Pocatello, Idaho

POCATELLO RALLY

(Tune, "Jingle Bells")

Summer Assembly! Summer Assembly!

Come on, let us go!

We've got the pep so don't forget

To the mountains we must go.

Keep on climbing, never minding,

Aches will disappear.

When we get there, we'll just sit there

Drinking atmosphere.

So sang the Guild girls of East Association when they met in a conference and rally at Pocatello, June 18, 19. About 60 girls were present, full of pep, enthusiasm and ideas. Miss Fern Harris, of Pocatello, presided at the afternoon program and banquet. Toasts were given at the banquet to our Columbia River District Missionaries on the foreign fields, and yells, songs and stunts were woven into the evening's program unannounced. Mrs. John Brady gave a helpful address on "Friendship" to the girls. The Senior Chapter of Idaho Falls gave the play, "All One," with the message that Missions is Missions whether it be on home or foreign fields.

Before the business meeting every girl present wrote a question on a slip of paper without signing her name to it. Then Mrs. Laurence, who had charge of the conference, read each question, asking the girls for their opinions. The answers were most interesting for many different ideas were expressed and we had the questions the girls were most interested in answered to their satisfaction. For the most part these related to the church and Christian life so we see our Quest work is accomplishing a good deal.

The chapters were organized into an associational organization with Fern Harris, of Pocatello, president; Sonna Kinney, of Blackfoot, vice-president, and Irene Nord, of Idaho Falls, secretary and treasurer. Posters and flag designs were exhibited and the senior chapter of Pocatello won the award. These will be exhibited at the Central and First Associational rallies to be held later.

Guild and Ambassadors in Ustick,  
Idaho

Greetings from far away Idaho! We organized our W. W. G. society March 11, 1926. When we organized we had ten willing to work members. Since our organization we have had six missionary meetings and one White Cross meeting. We have our meetings the first and third Friday of each month. Although we began late in the year we filled our White



Cross quota and raised ten dollars for missions. We have taken in eleven new members, and had three beautiful initiation services. We now have a splendid group of 21 members besides our dearly loved instructor, Mrs. Knicely. We enjoy the work and try to do our best. We have had one hike of about four miles to the river, when we enjoyed a large bonfire over which we roasted weiners and marshmallows.

The Royal Ambassadors of our church entertained the W. W. G. girls at a Cobweb Social, and our Guild also entertained the R. A.'s a short time ago at a Good Will Party. We have received and accepted our White Cross quota for this year. We hope to be a Star Chapter and also win the cup this year. We enjoy reading the letters from other Guild Chapters in MISSIONS.

#### "Guild Pep"

Such is the title of a monthly bulletin mimeographed on two large sheets put out by the Olive Russell Chapter, Topeka, Kansas. It always contains personal items of interest to Chapter members, a few good jokes, and special announcements of coming events in the city or state, and the up-to-the-minute Guild plans. Here is a paragraph from a recent number:

#### How do you Spell it?

Somebody proposes a new spelling of an old word "Response-ability," thus insisting that responsibility is simply the response of ability in the matter under consideration. That is good, and doubtless there is just one trouble with that spelling—it leaves out the "i" in the middle of the word, and "responsibility" with the "i" out does not count for much. Be sure to get the "i" in.

#### Seven Years Old

The Service Chapter began its seventh year with ten active members, and during the year four new ones were initiated. The Candle Lighting Service was used at each initiation. Our Chapter accomplished White Cross Work to the extent of sending muslin squares to India, cretonne bags filled with school supplies to Porto Rico, and the cutting of rags and stockings for the filling of pillows for mountain people. Quilt patches were also cut for use in the Indian Reservation Schools. Two of the members attended the School of Methods at the Missionary Institute of Calvary Baptist Church.

The Chapter paid the missionary treasurer of the church the total sum of \$25.70 to be credited to the missionary budget

of the church. The Ladies' Missionary Circle gave a banquet to all Guild girls in the church and everyone enjoyed the get-together. Thirteen active members entered the Reading Contest and finished reading the required five books. An annual picnic was given on July 21st. This was very much of a social success.

Our Chapter conducted a Candle Lighting Service at our closing meeting in June for a new Chapter at Bethany Baptist. A delightful play was given and we had as our guests the Ladies' Missionary Circle and all Guilds in the church.

We also celebrated our seventh birthday with a big party, having as our guest Mrs. Charles C. Van Horn, the mother of the Service Chapter. Every member played an active part in making this year one of unusual success.—*Bernetta M. Beavers.*

#### A Correction from Burma

By some unaccountable mistake the picture of those lovely Burmese girls in July MISSIONS was credited to Rangoon. They were our Guild girls in Bassein, and they have the true Guild spirit. Our sincere apologies for the error!



#### Indian Land

Ho! For the trail to Indianland,  
To mesa top and purple hill!  
It leads through sage and desert sand—  
And you may follow if you will!

From "*Chi-Wee.*"

This month Crusaders will be following the Indian Trail in their meeting and I suggest that an opportunity be given at home, possibly at the dinner table, to tell some of the interesting things that were learned in the meeting. Couldn't this also open the way for other facts and some original thinking and discussion between parents and children?

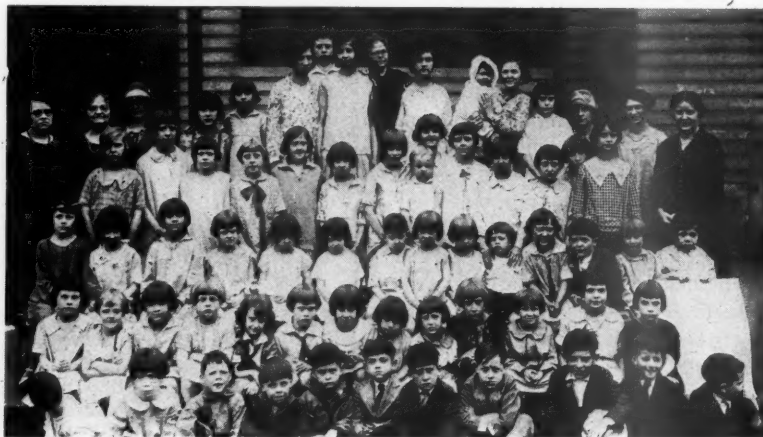
One aim of the Leaders this year is to project the Crusader work into the homes. This means cooperation on the part of the parents, but it will increase the value of the teaching very materially. We suggest such themes as, Shall the Indians be encouraged to give up their tepees for houses? Why should they

want to own their own land? Have the missionaries done them as much good as the traders? Are their tribal doctors giving them the help they are entitled to? Are there any traits in the Indians that appeal especially to you?

If in the homes there are any Indian rugs, pottery or curios that could be taken to the meeting, with a brief word of explanation on the part of the Crusader, it would add much to the interest of the meeting.

#### Homestead Hungarian Children's Crusade

Mrs. A. K. Pauliniy, missionary, has sent to us this unusually fine picture of the Homestead Hungarian C. W. C. group at West Homestead, Pa. With the picture came a letter to the effect that this group was sending a money contribution to Dr. Russell, and expressing their pleasure in having a part in the Kingdom work.



HUNGARIAN C. W. C. AT HOMESTEAD, PA.



CHILDREN AT KODIAK BAPTIST ORPHAN-  
AGE MUST SLEEP IN BOOKCASE UNTIL  
THEY GET A DORMITORY

#### Special Interests 1926-27

The Special Home Mission Interest this year is the Boys' Dormitory at Kodiak Orphanage, Alaska. That is to be our gift for the Fiftieth Birthday and we shall be very much interested in that nice new building and will find out all we can about it. The Boys' Dormitory is a wing of a large building, the center of which is the Administration offices and the opposite wing the Girls' Dormitory. Miss Underwood, who has lived right with the boys and been their second mother, has written the story for us. The picture tells why they need a dormitory.

The Special Foreign Interest is the School for Moslem children in charge of Miss Ursula Dresser at Ongole, India. Since our study is on the Moslem children, we are fortunate to have a work for them. Miss Dresser has written our Foreign story.

#### Reading Contest

If the Leaders who have never been industrious about the Reading Contest could see the letters that have come from some of the twenty-nine who won the picture this year, they would be eager to send for the books and see that the children read them. They love the Contest, the Prize, and the Stories. May every

company this year read more books than last. I am putting in excerpts from three letters acknowledging the pictures.

"I received the picture you sent and the children were delighted with it. We were not working for the prize. In fact I had never told the children there was a prize offered, so we were all delightfully surprised. I had it framed and hung in our Junior room. Thank you very much."

"We got the picture and the children were very much pleased. They say they are going to win again this year. We are working very hard in the Reading Contest. It was surprising to know how many children recognized Judson's picture; most every hand flew up when I asked if they knew who it was. We thank you so much."

"We thank you very much for the picture. The children are very happy about it and it will be an inspiration for them for this year. A Crusader boy said to me yesterday that he wished it could be arranged so that one would never have to graduate from the Crusade."

#### Winner of the Book Review Contest

When a girl eleven years old reads a book like "Ann of Ava" as thoughtfully and carefully as Iona did and is able to express her estimate and analysis of it in as discriminating a fashion, it is a great pleasure to present her with some books which we hope will be a joy and inspiration to her always. We congratulate Iona Oliver of Jamestown, North Dakota, and print her review below.

#### "ANN OF AVA"

"Ann of Ava," is the best missionary story I have ever read. I like this book because it is so much like real life and it also tells how a man or woman can go into foreign lands and help others in time of sorrow, suffering and trouble. I also like it because there are so many interesting places described where Ann and her husband worked helping the uneducated Burmese people.

The purpose of the author in writing this book was to help us live a better life, help to make us better men and women, and to show us that we can be happy in sacrificing our lives to help others.

I think it ought to make a better world because it tells of the beautiful sacrifice of Ann who, when her little baby boy died, instead of giving up and mourning, adopted two little motherless Burmese children and raised them to become Christians and help others in the future.

What I would like to remember about this is that when Mr. Judson was in

prison and Ann was dying with smallpox and she could barely creep about, she would crawl over to the prison with food and medicine for the prisoners. She got this medicine and food by hiring a cart and going to the governor over in Ava.

I would like also to remember that while all were sick in the home of Ann, her old Burmese cook stayed with them and cared for them without thinking of expenses and wages because he loved them. This incident shows that when Jesus enters the heart of even a poor heathen, he in turn is willing to sacrifice for others.

#### "THE MAGIC BOX"

The following Book Review received second place in the C. W. C. Contest. We congratulate Ruth Lewis, aged ten, of Simla, Colorado, who gets honorable mention.

I like this book because it tells us the need of the Negroes and what missionaries can do for them. I like it also because it shows that the Negroes can learn as well as the white people. I like the way Lincoln Hall worked for his education. He didn't get discouraged and not try to get an education.

The author wrote this book to show us the need of the Negroes and to show us that we can help the Negroes as well as other people. It shows the need of education among the Negro people and helps us to understand the need of the people.

I think it will make a better world and the white people will have a better feeling toward the Negroes.

One reason that Lincoln Hall got an education was because he was honest and truthful. If he hadn't been honest when he found that money, probably he would have had to work harder and he might not have got an education.

I want to remember that Lincoln was a Negro boy, that they can learn as well as white people, and that the Negro people need schools as bad as other people. Then they can learn to do things just as Lincoln's brother learned to play the violin. Carolina, his sister, was a good girl when she had that play to show the need of hospitals and because she wanted to be a nurse so that she could help her people more.

#### Buy a Boon

Crusader leaders should order:

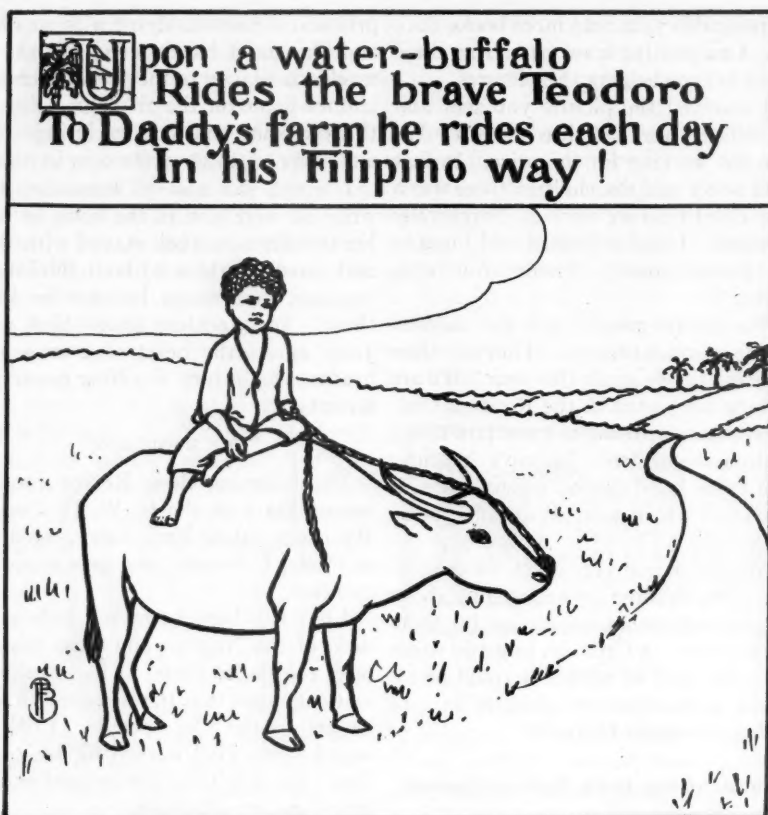
C. W. C. Home Study Packet, 50c.

*Friends of the Caravan Trail* (study book), 50c.

*Two Young Arabs* (story for Crusaders to read), 50c.

Crusader Program, 15c.





MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by October 20)

Illustration by Bertha Forbes Bennett

#### July Prize Winners

Alice Grouer, age 10, of Melba, Idaho, wins first group prize for the July picture, and G. Winston Lauerman, age 11, of Fort Collins, Colo., is the prize winner in the second group. On the Honorable

Mention List are: Frances Deal, Doylestown, Pa.; La Rue Mahl, Newberry, Pa.; and Thelma Lowe, Lisbon, N. Dak.

Pictures received for the July contest were below the standard of earlier months. Let all our young artists try to maintain the former standard.

Tara Finds the Door to Happiness, (Play-India), 25c.

The Black Tents (Play-Arabia), 25c.

World Friendship Pictures—The Moslems (Beautiful), 75c.

Herald Leaders should order:

Home Mission Studies for Heralds, 25c.

Programs based on above, 15c.

Musa, Son of Egypt, foreign text book for Heralds (very fine), 50c.

World Friendship Pictures—The Moslems, 75c.

The annual reports of last year showed too many Crusader Companies and Herald Bands not using our study programs and study books. That is a great mis-

take. If last year you failed to get the most and best teaching help for your children, resolve to do better this year and order immediately. If you used our books and programs but did not so report on the pink cards last April, please make a correct report this year, for we study our reports to find the weak spots and the strong ones.

#### Suggestions for Christmas Boxes

SEND TO MISS URSULA DRESSER, ONGOLE, INDIA

White cotton thread, Nos. 50 and 60; pins (safety, ordinary); needles; thimbles; embroidery floss (all colors); beads (any kind); pencils; picture post-cards

with paper over the correspondence (by the hundred); scrap books; colored bar pins from the ten cent store for their saris; remnants of cloth by the yard, or yard and a half, for their jackets; rag dolls; mouth organs for the boys. Why not have a spool and pin shower?

SEND TO MISS BEATRICE UNDERWOOD, KODIAK ORPHANAGE, WOOD ISLAND, ALASKA

Everything for the new dormitory; jack-knives; dolls; mirrors (small); hair ribbons; handkerchiefs; bandages; games; ties; mittens.

#### Dramatization for the Jewel Band

Our leader suggests that an effective dramatization for the Mothers of the Jewels is "What's She Worth" printed in the "Animated Baptist Budget." It is free and may be secured from any of the Literature Departments. Churches which have no C. W. C. organizations may find a leader if another dramatization from the same booklet were given at the Woman's Missionary circle. It is "Found! A Leader for our Crusaders."

#### Winners of Reading Contests

Maine—First Church, Lewiston; Connecticut—Danielson; East New York—Freeport, Long Island; West New York—First Church, Niagara Falls; District of Columbia—Fountain Memorial Church, Washington; New Jersey—Haddonfield; East Pennsylvania—Blockley Street Church, Philadelphia; West Pennsylvania—Erie and Avalon, Pittsburg; Indiana—West Lafayette Church; Ohio—Worster; West Virginia—Temple Church, Huntington; Michigan—South Haven; Illinois—Alton; Minnesota—Danish Norwegian Church, Minneapolis; South Dakota—Viborg; North Dakota—First Church, Grand Forks; Wisconsin—Madison; Iowa—Corning and Council Bluffs; Kansas—Clay Center; Nebraska—Kearney; Colorado—Fort Collins; Utah—Ogden; Arizona—Mesa; Northern California—Willows; Southern California—First Church, Fullerton; Nevada—Sparks; Idaho—Pocatello; West Washington—Mt. Vernon.

#### Honor Points


Maine—Lewiston; New Hampshire—Londonderry; East New York—Emmanuel Church, Schenectady; District of Columbia—Fountain Memorial Church, Washington; New Jersey—Haddonfield; West Pennsylvania—Greenville Church, Greenville; Indiana—West Lafayette Church; Ohio—Arlington Street Church,

Akron; West Virginia—Temple Church, Huntington; Michigan—Midland; Illinois—Waukegan; Minnesota—First Church, St. Paul; South Dakota—City Temple, Sioux Falls; North Dakota—First Church, Grand Forks; Wisconsin—First Church, Madison; Iowa—First Church, Council Bluffs; Kansas—First Church, Wichita; Nebraska—Kearney; Colorado—First Church, Denver; Utah—First Church, Ogden; Arizona—Mesa; Northern California—Visalia; Southern California—First Church, Fullerton; Nevada—Sparks; Idaho—Pocatello; West Washington—Mt. Vernon.

## Figure It Out

- 1-8 Of the constituency of the Northern Baptist Convention is found in rural communities. The C. W. C. must enlist these boys and girls this year in the missionary task of the denomination.
- 28 Organizations a month were enrolled last year.
- 9 to 12 Year old children make up the Crusader Company of the C. W. C.
- 1 Sunday morning a month in these rural churches during the hymn before the sermon, then Crusaders will quietly leave the church auditorium and go into the Sunday school room for their Crusader meeting which will occupy the remaining hour of the church service.
- 5 Interesting programs are planned for them on the Indians, lumberjacks, migrants and others, who look to the Home Mission Society for their Sky Pilots.
- 50 Years ago the Woman's Home Mission Society started its work, and Crusaders will save their money from September 1, 1926, till December 30, 1926, for a Birthday gift.
- \$6,000 Will provide the dormitory for boys in the new building at Kodiak, Alaska, and that will be the birthday present of the C. W. C. to the W. A. B. H. M. S. A special poster, gift box, play and poem are provided for the use of the C. W. C. for this gift.
- 1-7 Of the people of the world are Moslems. Crusaders want to get acquainted with them. Five programs will furnish rich material in stories, pictures, games and handwork.

## MISSIONS' PUZZLE PAGE

  $\frac{2}{3}$  HIP,  
A Word that  
means NOT SO;  
A Mediaeval  
Means  
of Defense,  
An Exclamation


Part of  
an Egg -  
An Exclamation  
A part of the  
verb to be  
An  
Article

A Girl's Name  
and a  
Mine product.

## NAMES OF MISSION STATIONS

An I  
in an  
Eastman  
Camera

A Digit.  
A Part of a  
Piano.  
A Circle

A Word  
meaning to  
know  
and part  
of the mouth  


ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

## SERIES FOR 1926. No. 9

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than October 20th will not receive credit.

## Answers to September Puzzles

- |                       |                   |                       |
|-----------------------|-------------------|-----------------------|
| 1. Viola C. Hill.     | 2. Effie Adams.   | 3. Gertrude Anderson. |
| 4. Edith Crisenberry. | 5. F. W. Goddard. | 6. Dr. Joseph Clark.  |

Credit will be given for the answer to the fifth puzzle in the September issue, which was omitted through error.

6 to 9 Year old children are the Herald Bands of the C. W. C. During the sermon hour once a month, 8,000 they too may have their missionary story hour. *Herald Stories* of our own land and *Musa, Son of Egypt*, a charming story with teaching suggestions, are recommended for their use. Of the years allotted to man are the formative period of his life. Every child enrolled in the Jewel Band will start with a well defined allegiance to the missionary cause which ani-

mated the boy Jesus, and was His passion through life. Churches in the N. B. C. should fill out the C. W. C. application blank immediately for one or more groups in their church and avail themselves of the help the C. W. C. provides for the missionary education of their children

*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.





## FROM THE WORLD FIELDS



PROF. A. P. SLABEY, of the Czechoslovak Department of the International Baptist Seminary, East Orange, N. J., was elected a member of the Supreme Assembly of the National Slovak Society of America at its recent annual convention in Detroit. The National Slovak Society is the oldest and foremost Slovak benevolent organization in America, having about 64,000 members in 24 states of the Union and Canada. The Slovaks of all creeds seek admission in this Society, as excommunication by a priest does not in any way affect the status of a member. The acceptance of the evangelical faith results in exclusion from the benevolent societies affiliated with certain ritualistic church organizations with a consequent loss of all money paid toward accident, sick or death benefits.

☆☆☆

SELF-SUPPORT IS making progress in the Golaghat field in Assam. Rev. O. L. Swanson gives the following interesting facts: (1) No village church receives any support for its own pastor. (2) During the last year, the Golaghat Association sent out 14 evangelists and supported them from its own funds. (3) In education these village churches are taking a greater interest and are helping in the support of extra teachers in their schools. (4) Special funds are set aside each year for the free distribution of tracts and other Christian literature. (5) During two recent months seven church buildings have been dedicated. The erection and payment of these have all been borne by the people themselves. Not one dollar from the United States has been used for this purpose.

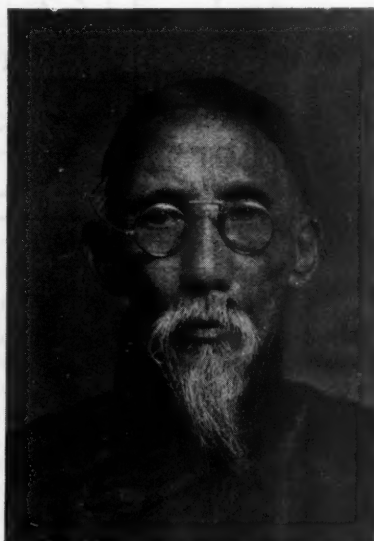
☆☆☆

DURING THE summer months Negro Baptist churches of Detroit maintained twelve Daily Vacation Bible Schools.

☆☆☆

BAPTISTS SHARE in the support of the Protestant chaplain at Rutland, Mass. His duties take him to the Federal hospital for ex-service men, the State prison camp for tuberculosis prisoners, and to private sanitariums. The gratitude on the part of the patients and the approval of the chaplain's work by the physicians and officers of these institutions are testimony enough as to the value of the service.

A NOTEWORTHY CELEBRATION occurred in Impur, Assam, April 1-4, when the fiftieth year since the coming of Dr. E. W. Clark into the Naga Hills was commemorated. Since the first conversion in these Hills, 8,973 baptisms have been recorded. Fifty-three villages now have churches. Over 3,000 people gathered for the celebration. How the Ao Christians can spread the Kingdom of God among their neighbors was the great question discussed. The winning of the whole Ao tribe was determined upon.



CHANG LAO SI

MR. CHANG LAO SI, whose photograph is furnished by Missionary Archibald C. Adams of West China, has been a faithful, earnest Christian for more than twenty years, and is one of the oldest members of the Kiating, West China, Church. He is over 70 years of age and has taught many years in our mission schools until too feeble. Since being compelled to give up teaching he has served as clerk of the church, taught a Sunday school class, lead prayer meetings, and been very useful as Chinese secretary to the foreign pastor. He is the soul of faithfulness. It was a happy day in his life when he was able to buy his coffin and see it safely stored in the residence compound of the missionary. The friends hope it will be long before it is used, for the old gentleman is one of the pillars of the church in Kiating and will be sorely missed when he dies.

AT THE LAST All Assam Baptist Convention the women held a memorable meeting of their own. Every District had a report ready and many and varied were the items of interest related—prayer meetings held; visitation of the sick; gathering of funds by saving the tenth handful of rice when measuring out the rice for meals. By selling eggs, fruit and bananas, of girls kept in school; evangelistic meetings held and of actual preaching done. First steps were taken toward the organization of a Woman's Baptist Home Mission Society. A committee representing all the districts was appointed to make a survey, draft a constitution and by-laws and report at the next convention.

☆☆☆

KAHANTO PELA RAI, one of our Jubilee guests from Bengal-Orissa, is engaged to be married to a Brahman convert of South India, an adopted son of Doctor W. S. Ferguson of Madras. Her many friends offer their hearty congratulations.

☆☆☆

ONGOLE, SOUTH INDIA, reported 1,004 baptisms last year. Up to June of this year 816 candidates had been baptized.

☆☆☆

PRESIDENT JOHN HOPE of Morehouse College, accompanied by Mrs. Hope, represented the American Baptist Home Mission Society as a delegate to the International Conference on Christian Missions in Africa held in Le Zoute, Belgium, September 14-21. Rev. J. B. Adams, pastor of the Concord Baptist Church, raised half the funds necessary for Dr. Hope's expense. When the latter called at the Home Mission Society's rooms recently he brought the news that one of his former students at Morehouse, Dr. M. W. Johnson, had been elected president of Howard University, Washington.

☆☆☆

THERE IS a distressing need for men's clothing at Ellis Island—clothing in suitable condition for immediate use. Coats, trousers, undergarments, shoes and socks are wanted. All clothing should be sent direct to Ellis Island, New York, addressing the same to the General Committee of Immigrant Aid, with which both Baptist Home Mission Societies cooperate.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON

Granville, Ohio

### Missionary Dramatics

A great many dramatic sketches of the homemade variety have come to the Forum Conductor in the past year—some "good enough to print" and some suited only for home consumption, but all without exception presenting their subject matter in more attractive form than its plain recital would have done. We wish to emphasize the desirability of giving reasonable satisfaction to the general craving for dramatic representation, if the matter is presented with dignity, purpose and serious intent. It goes without saying that a mere play for entertainment is out of place in a missionary meeting. Where the participants are imbued with a spirit of service and the rehearsals conducted in an atmosphere of prayer, as is the case in societies of which the Conductor knows, there need be no fear of puerile presentation.

A great many Baptist women do not yet know that the Board of Missionary Cooperation sends free, upon request, an excellent catalog of missionary literature which includes, among other material, pages and pages of plays of all description. In addition to these, almost any circle may find one or more people in the church sufficiently gifted to cast in reasonably good form such material as it may be desirable to use in the course of the year's studies. In fact, these homemade sketches often have a double value, "blessing him who gives and him who takes," for all persons involved in their preparation must be saturated with valuable material. Here are a few patterns which may serve as guides, or at least as points of departure:

### ENLIGHTENMENT

Mrs. G. W. Taft, president of Central District and member of the Illinois State Board, wrote an excellent "impersonation" of the above title for presentation on Illinois Afternoon at a district meeting. Miss Mary Shut-in, an elderly woman not able to move from her chair on account of rheumatism but continuing in spirit the missionary work of her early life, receives a series of callers one afternoon. These include the energetic and capable president of the mission circle, an ex-school teacher who loves to write and, under the pretense of inducting the

new president into the knowledge of Who's Who and Where, gives out a great deal of information relative to the denomination, the district and the state; a rich and rather indolent woman who values her social position highly but, in the course of the conversation, is won to letting her little daughter join the C. W. C., and finally to becoming treasurer of the circle herself (after much more valuable information and propaganda regarding the local and general work of the denomination); and a little nine-year-old girl who becomes the illuminative center for information about work among children. When the callers leave, Miss Mary Shut-in has been deeply impressed that she may carry on her former work by way of the Throne, through prayer, and this becomes the hinge for the devotional service of the meeting. A limited number of extra copies of "Enlightenment" are available from Mrs. Taft at 706 Douglas Ave., Elgin, Ill., if stamps are sent for their postage. For the local data used one may easily substitute those of her own district and state. And you can just as well write your own sketch!

### THE NORTHERN BAPTIST CONVENTION IN DISTRESS

Miss Mary W. Vassar, of Lynn, Mass., sends an original sketch of merit which might easily be revamped to suit the situation as revealed in the reports of the fresh session of the Northern Baptist Convention at Washington. A stately woman impersonating the Convention bemoans her condition in the eyes of the world—unable to bring the ideals of Christ to pass because of her handicaps. A college graduate enters and endeavors to comfort her with offers of her own and other graduates' services in missionary endeavors. But lo! it proves that a hundred are ready (imaginary vision, figures conformable to late statistics), without the means to send them. The Convention tells how many Baptists she has enlisted and how much money they represent, but many are not willing to sacrifice a few pounds of candy or other luxuries per year for the cause of worldwide missions. A missionary on furlough enters and pleads to be sent back, but there is no money for her salary. An Indian

woman inquires if the bad news she has heard is true—that the new schools needed cannot be opened and the beloved hospital may even have to be closed. A Chinese woman asks for another school, and a Japanese for the rebuilding of a wrecked mission. A Burman from a newly opened work tells of the wonderful results from the service of one young preacher and asks for more. Seeing the distress of the Convention that her faithful administration, the Cooperating Missionary Societies, are unable to answer these pleas because of lack of means, some one asks why appeals for satisfaction of the needs are not printed, but is told that this has been done many times and few read them or take them to heart. Just then a complainer enters and says that too much money is spent on Christian education and too little on evangelism (adapt to down-to-date conditions). A Spanish woman offers a gift of three dollars if an automobile may be provided to carry gospel news to her ranch in Mexico, but has to be turned down. And so the play goes on through as many impersonations as the dominant needs involve. At the close the Convention puts her arms around women of the group and declares that her friends in the constituency are not knowingly culpable but indifferent, preoccupied with other things and ignorant of needs and conditions. She raises a pleading, prayerful face upward and asks, "How long will these needy souls have to wait?"

### CONSECRATION SERVICE

Upon the theme, "What kind of a church would my church be, if every member were just like me," Mesdames Leon Berry and R. S. Wallis have hinged a very effective sketch which is easily adaptable to local conditions. In the drawing room of her home sits Mrs. Church Worker reading aloud her daily devotional passage, Matt. 9:35-38; 10:1, 2, commenting on the verses forcibly and craving the consecration and wisdom that will enable her to rally workers for local service. Her daughter, answering a ring at the bell, ushers in Mrs. So-Much-to-Do-at-Home. In natural conversation, this lady reveals herself to be a person completely under the domination of things, not ideals, and pulls away from the plea for some small investment of her time in church work.

A second caller proves to be Mrs. No-Talents, who responds to the hostess' appeal with an expression of willingness but utter doubt of her own ability. Mrs. So-Much-to-Do takes part in line with with her own viewpoint and character. Then comes Mrs. Society. She refuses



to serve on the reception committee in a forthcoming church event because of a coincident dinner party. Mrs. No-Interest, entering, adds her viewpoint when asked to take charge of the next meeting. Again all former speakers discuss matters in character.\* Upon the entrance of Mrs. Desire-for-Service the atmosphere changes, as the combination of her devotion and the hostess' zeal proves too much for the other callers' self-interest. Mrs. No-Talents offers to do work in the kitchen at the forthcoming church social; Mrs. No-Interest concludes to read up and lead the meeting; Mrs. Cannot-Afford-It agrees to get along with her old dining room set awhile longer and take some twigs on the Golden Anniversary Tree; Mrs. Society gives up her prospective dinner, and agrees to serve on the reception committee. As a climax, the

daughter, who has heard the conversation between calls to the door, declares for the first time her desire to identify herself with the church, and having seen how these women, very much against their natural grain, are planning serviceable endeavor, consecrates her life to the Master. The demonstration on the part of her mother is both strong and tender. The afternoon ends with a consecration service in which all unite in, "Take My Life and Let It Be Consecrated, Lord, to Thee."

Avoid the goody-goody and make the above strong and natural.

\*Mrs. Cannot-Afford-It shows up the impossibility (?) of running a house, caring for one's children, paying for dental work, etc., and giving to such causes as those before the denomination at present.

triumph and glory of victory would then have meant nothing to the retiring fly.

It is not inconceivable that our insect might have been a very self-centered fly who, sitting on the most sheltered side of her leaf, would not have seen the chariots at all nor known that a race was on. In which case I am sure she would have been a very excellent fly-housekeeper, and would always have presented a perfectly groomed pair of wings and an immaculate, glossy back to her fly world—and she would never have even guessed that there were, in life, glorious experiences of which she had never so much as dreamed.

I know now why that particular fly got into our old textbook—it was because her disposition was so unique. There are so few flies—and people—who want to get into things and help raise a dust.

As president of a Woman's Missionary Society I have been trying to interest a group of good women in our reading contest, but without success. 'Of course I have received the usual excuse, "Too busy." But the busiest woman of the whole group is the one who has read the most books. I know it is not really a question of time and crowding work, but of real interest. The woman who is reading has sat on the hub of the wheel and wondered at the dust that is being raised. In other words, she knows the cause of missions. She reads mission books and magazines, she attends conferences and conventions and board meetings. Her activity is not necessarily official—she has, like the fly, chosen to be in the midst of things where she can see the purposes and the magnitude of the biggest movement in the world today. And oh, how richly she lives in it all! How the bigness of it thrills her soul and challenges her best effort! When she reads that So-and-so is having great success in his far distant field, she rejoices and it is a real, personal joy, for somewhere or other she has met So-and-so, talked with him, encouraged him, and pledged to him her support and

## On Raising a Dust

BY MRS. ORA A. CLEMENT



Do you remember about the fly, which, according to the old Reed & Kellogg's Grammar, "sat on the hub of a chariot wheel and said 'What a dust do I raise!'" As a sixth grader I loved to diagram that sentence. Partly, I suppose, because I liked the device of hoisting the objective clause up on stilts, above all the rest of the sentence; but more because it so tickled my sense of humor that the silly fly should have been thus self-deceived. To think she had raised all that dust herself! Having since then acquired years and some experience I now accord to the complacent insect all the homage due a philosopher. Having failed in many projects of one kind and another I can now appreciate, and do, the wisdom of any creature, insect or human, which wittingly places itself in the center of a dust-raising movement.

The fly need not have done so, you know. She was, in a flyish way, a free moral agent and was at liberty to sit where she chose.

She might have been buzzing along in the wake of the chariot, whipped about by the resultant air currents and blinded by the flying dust, getting only the disagreeable aftermath of the race, and knowing none of the satisfaction of active participation. In that case she would doubtless have been a very grouchy, pessimistic fly, who would have cordially hated all chariots and all big movements because they interrupted the even flow of her inconsequential life.

She might have been a more retiring fly and chosen to sit under the protection of a leaf, far from the race course, where the passage of the careening chariots was known only as a remote, unreal event of a far distant world. The dust, the excitement, the heartache of defeat, the



THE BAPTIST MISSION SCHOOL IN BHIMPORE, BENGAL-ORISSA



her prayers. His success is in a measure hers. How it uplifts her soul to see the dust that is being raised!

This woman is an outstanding character in our group. Everyone recognizes the fact, though many would find it difficult to tell why it is so. She does not sing or play, she does not give "addresses", and she speaks only when she has something to say; she does not seek administrative offices, she advances no claims for recognition whatever, and yet she is a leader among us. Every department of women's work depends upon her for inspirational leadership. Of course she is a child of the King and is willing to serve, but that does not explain it all to me. I am convinced that she lives and serves thus fully because she has sat upon the hub of denominational activity and has not only seen the wheels go round, but has seen the dust they raise. She knows that in spite of discouragements, canceled pledges, 25% cuts, recalled missionaries and all, the work is going gloriously on, and the knowledge fills her with glowing optimism.

What of the other good women who haven't time to read or attend missionary meetings? Have they not retired behind a screening leaf of small affairs, and voluntarily placed themselves too far from the big facts of their church life to feel even the slightest responsibility for the whirling of its wheels?

If a noted worker visits us, they do not hear him—they are so busy. If our own church is hostess to a state meeting very few attend the meetings—they find it so hard to do so. An appeal for special gifts finds them cold—they are too poor to give. And so it goes. We all know these retiring flies who are simply dragged, unwillingly, in the wake of the chariot, and never once put themselves in the center of its movement.

We even have those who have turned their backs upon it all. Buzzing over their own small affairs they assure me, "I believe in the church, of course, but really I am not much interested in missions." As the hidden fly might say: "Oh, yes, I am glad the race track is out there, but I don't think there is any need of those chariots rushing about on it." Glad to have the church but indifferent to the work of the church—what manner of Christians are these? A member of one of our Boards recently said in my hearing, "Seventy per cent of our people are entirely unacquainted with denominational affairs." That means that they are uninterested. No wonder the sledding is hard!

Oh, what a season of power would be ushered in if only each one of that indif-

ferent seventy per cent might sit upon the hub of the wheel and get one glorious vision of the scope of the Baptist work and at the same time feel, like the fly, a sense of great personal responsibility for it all!

#### New Stereopticon Lecture Catalog

The catalog of stereopticon lectures for the fall is now ready for distribution from the stereopticon depositories and state offices. Get your copy at once and place orders early. Many churches have already booked lectures once a month for the balance of the fiscal year.

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## THE BAPTIST

Published Every Week by the  
Northern Baptist Convention

An Ideal Baptist Family Paper

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### Fellowship With Students in Japan

BY H. B. BENNINGHOFF

Our new home gives us better opportunities than we ever had before to enter into the activities in which the students at Waseda University are interested. In spite of the splendid rooms we have for general social purposes in Scott Hall, there is a very special sense in which the home can never have a substitute. Nothing can quite take the place of a circle around the open fire, a bag of popcorn and a victrola, when it comes to cheering the heart of a lonely fellow far from his home in the country, at sea in a great city.

Fifty young men of the Department of Political Science and one young woman student spent the late afternoon and evening with us at Scott Hall recently. Our facilities for serving rice curry were taxed to the utmost, but the meeting closed with cheers for the Scott Hall cook, so I suppose all were satisfied.

Not long ago I attended a luncheon for the discussion of the proposal of a Religious and World Brotherhood Conference in Tokyo 'n 1928. The aim is to get the spirit of religion into and behind the consideration of great world problems. Unless we do something to bring our leaders to ponder the problems of race differences, population, distribution of resources and the like, I am sure that we can never move another step in the direction of world evangelization. We may

save a few souls here and there, but the opportunity for organized Christianity to win is fast passing. It is disheartening beyond expression that the time has come when we have to contend against Christianity as it is regarded by most Japanese. To them it is the religion of greed and grab, aggression and oppression, the white man's conceit and conquest. When things are in such a pass, lovers of World Peace should welcome the idea of a conference for the consideration of great outstanding problems from the standpoint of religion itself, as contrasted with conquest, military or otherwise.

A special committee of the University which is to prepare a plan for student self-government along certain lines has asked for my cooperation. The same committee asked me to add two hours to my course in order to conduct a Seminar in the Department of Political Science on The Formation of the Constitution of the United States. At my request, Scott Hall is recognized as one of the class rooms of the University and our seminar will meet in our reading room.

Work at Waseda is still very attractive and fruitful. Our young men are getting into line beautifully. We are especially gratified at the result of our intensive work with the young men who are members of the dormitory of our regular classes. In spite of all obstacles the grace of God continues to win its way into young men's lives, to find expression in consecrated service and holy living

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## Foreign Missionary Record

## SAILED

From New York, July 3, on the *Franconia*, Melbourne W. Boynton, for Burma.  
From New York, July 17, on the *Tuscania*, Rev. and Mrs. B. B. Hathaway, for Belgium.

## ARRIVED

Miss Sarah Whelpton, of Manila, P. I., in Seattle, on June 29.  
Rev. and Mrs. S. E. Moon, of Kimpese, Belgian Congo, in New York, on July 2.  
Mrs. W. B. Boggs, of Marsaravupet, South India, in Halifax, on July 4.  
Rev. and Mrs. W. E. Boggs, of Ramapatnam, South India, in Halifax, on July 4.  
Rev. Chas. E. Smith, of Matadi, Belgian Congo, in New York, on July 6.  
Miss Ruth H. Hall, of Kityang, South China, in San Francisco, on July 14.  
Miss Edna DeW. Smith, of Swatow, South China, in San Francisco, on July 14.  
Mrs. Prudence C. Worley, of Swatow, South China, in San Francisco, on July 14.  
Miss Lettie G. Archer, of Suifu, West China, in New York, on July 19.  
Miss Generva Brunner, of Nellore, South India, in New York, on July 26.  
Miss Margarita Moran, of Nellore, South India, in New York, on July 26.  
Miss Anne Ruth Harris, of Hangchow, East China, in San Francisco, on July 28.  
Miss Lavina Mead, of Osaka, Japan, in San Francisco, on July 28.  
Rev. and Mrs. J. H. Cope and Children, of Haka, Burma, in New York, on July 30.  
Miss Margarita Owen, daughter of Rev. and Mrs. W. C. Owen, of Gadval, South India, in New York, on July 30.  
Mr. and Mrs. C. E. Van Horn and children, of Rangoon, Burma, in New York, on July 30.

## BORN

To Rev. and Mrs. L. A. Brown, of Vanga, Belgian Congo, a son, May 15.  
To Rev. and Mrs. Bengt Anderson, appointed to Assam, a daughter, June 30.

To Mr. and Mrs. E. J. Anderson, of Shanghai, China, a son, July 8.  
To Rev. and Mrs. S. H. Rickard, Jr., of Rangoon, Burma, a son, July 18.

To Mr. and Mrs. George W. Supplee, of Kohima, Assam, a daughter, July 19.  
To Mr. and Mrs. B. M. Green, of Rangoon, Burma, a son, July 22.



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## An Interesting Reunion

The following account of a family reunion that will be of interest to many readers of *MISSIONS* is taken from the *East Aurora Advertiser* of August 26, 1926, published at East Aurora, New York.

Nearly seventy people gathered at the home of Dr. and Mrs. J. D. Wooster of Wales Center last Saturday, August 21. The occasion was the third reunion of the Mason-Clark families. Five generations were present, the oldest being represented by Mr. George Mason of Java Village who is in his 96th year. Five Baptist ministers, all connected with the families, were present: Rev. Marcus C. Mason, D. D., of East Aurora, Rev. Wallace N. Mason of Mayville, Rev. Walter C. Mason of Montour Falls, Rev. Archie G. Adams of Suifu, China, and Rev. G. E. Haynes of Joliet, Ill. It is also worthy of remark that in the gathering were twelve people who have seen service in foreign fields, Dr. Marcus Mason who completed fifty years of notable service in Tura, Assam, being the veteran in this respect. An interesting fact illustrating the exigencies of missionary life is that Dr. Mason's five children all met here together for the first time in the history of that family, Miss Eleanor D. Mason having lately arrived on furlough from Madras, India.



## When You Make Your Will

You Will Surely Need to Know the Exact Corporate Names of Your National Missionary Organizations:

**The American Baptist Foreign Mission Society**, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer (re wills); 276 Fifth Avenue, New York City.

**The American Baptist Home Mission Society**, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

**The American Baptist Publication Society**, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

**Women's American Baptist Foreign Mission Society**, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

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**Ministers and Missionaries Benefit Board of the Northern Baptist Convention**, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

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Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

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### Book Reviews

*Tiptops of Travel*, by James L. Hill, might well be called a book of inspirations. Put it into the hands of an American boy or a newcomer American and you will do more to Americanize him in the right way than by any number of lessons. Moreover, any reader, no matter how much he thinks he knows about men and things and historic places will find how much more there is to know. An unusual book, like all Dr. Hill's volumes. (Boston: Richard G. Badger; \$2.50.)

*Grains of Rice from a Chinese Bowl*, by Ida Belle Lewis, is a delightful collection of stories "true to life"; fascinating in their human interest, and written with a distinctive charm. Miss Lewis is President of Hwa-Nan Union College in Foochow. Her intimate association with the girlhood of China is reflected in these sketches, which are thought-provoking and tinged with a certain pathos. Mission study classes will find this little volume excellent collateral reading. (Revell; \$1.25.)

The author of *In Sunny Nigeria*, Albert D. Helsner, is a pioneer missionary to Buraland under the General Mission Board of the Church of the Brethren. He writes of his experiences among a primitive people in North Central Africa, of tribal customs and traditions, and of the possibilities for service to those who would bring enlightenment to a dark country. The book is well illustrated, and as the author says, "the record is simple and human." (Revell; \$1.50.)

### Books Received

*Far Above Rubies*, by Agnes Sligh Turnbull (Revell; \$2.00).

*Kennedy's Second Best*, by John D. Freeman (Revell; \$2.00).

*When Rome Reign'd*, by Anne S. Lee (Revell; \$1.75).

*The Way to Burning Mountain*, by Dillon Wallace (Revell; \$1.75).

*Community Drama*, prepared by the Playground and Recreation Association of America (The Century Co.; \$2.00).

*The Truth About Mormonism*, by James H. Snowden, D.D. (Doran; \$2.50).

*The Playtime Guide Book*, by F. K. Brown (Judson Press; \$1.50).

*Education in Drama*, by Grace S. Overton (The Century Co.; \$2.50).

*Religious Dramas*, Vol. II (The Century Co.; \$3.00).

*The Blight of Asia*, by George Horton (Bobbs-Merrill; \$3.50).

*Our Debt to France* (Washington-Lafayette Institute)

A thrilling travel article, "Through Jungles and Mountain Passes in Northern Burma," by Mrs. Max D. Miles of Kentung will appear in November.

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